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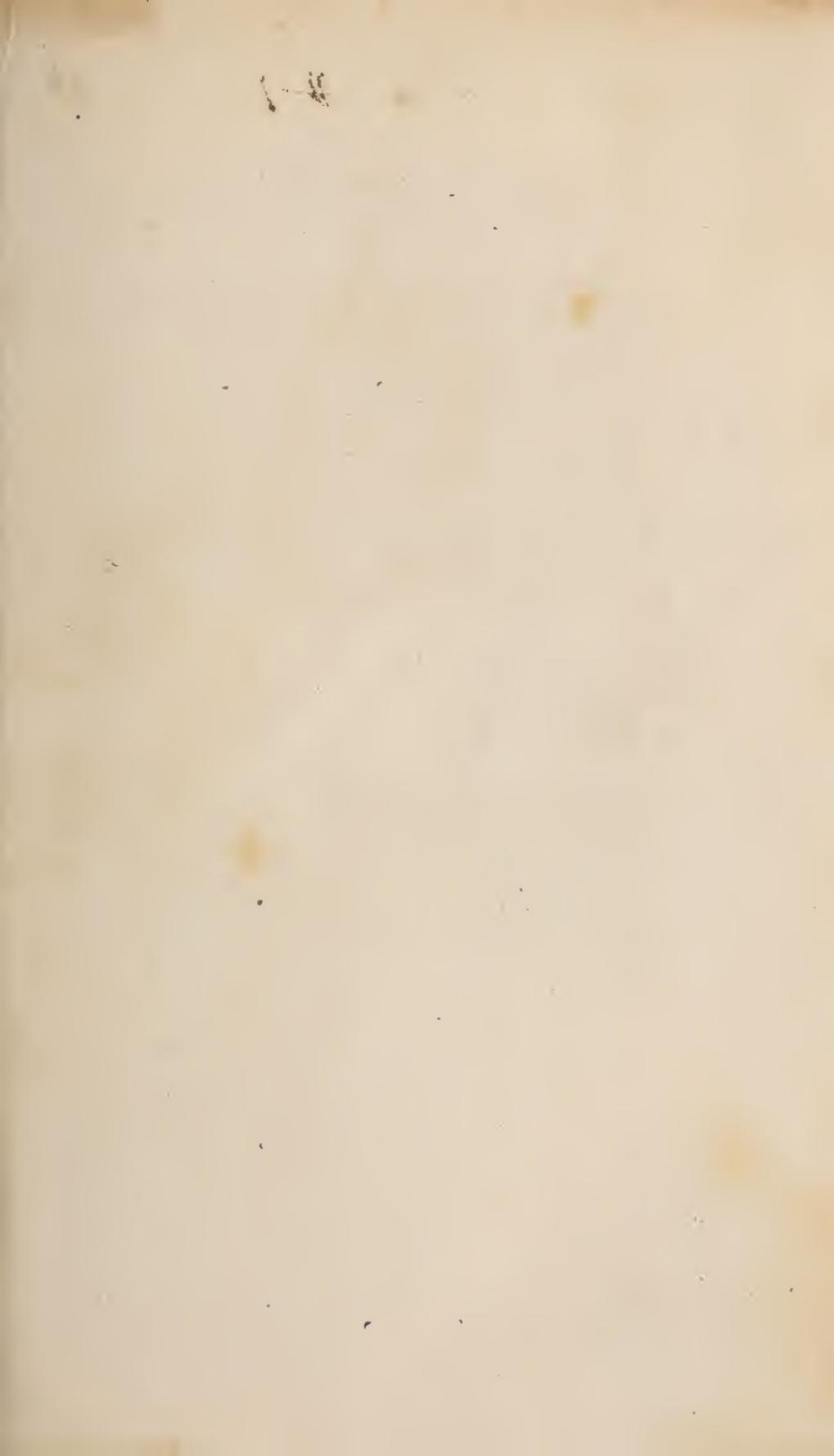
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MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Gaboon Mission.—West Africa.

ANNUAL REPORT.

FORWARDING a report of this mission for the year 1859, Mr. Bushnell writes, January 20: "We are surrounded by numerous and powerful opposing influences and agencies; yet these should not discourage, but rather strengthen our faith in God. The authorities here are friendly to us, and at least not openly hostile to our work; and we are surrounded by people many of whom, having been under the influence of the mission, or in our schools, for years, have a general knowledge of the truths of the Gospel. But truly they are still under the dominion of heathen superstitions, and worse civilized habits and vices; yet the Holy Spirit is able to arouse them from their death-like stupor, break the bonds of sin, and change their depraved hearts.

"During the last year we were permitted to welcome at least one, at each communion season, to our little church; and at our first communion this year, one, a poor slave, but we trust a freeman in Christ Jesus, was baptized, and sat with us at the table of our blessed Lord. Three others were examined, but were advised to wait longer before professing their faith in Christ. Will not our friends and patrons, and the friends of Christ join, unitedly and perseveringly, in supplicating the throne of grace in behalf of this people, that they may be saved; and that the kingdom of Christ may be established here, in Central Ethiopia, where Satan has so long reigned?"

The report states that there is little to mention which has not been already spoken of in letters sent during the year; refers to the "unusual degree of feebleness which has been experienced" by the missionaries, and to "several cases of severe and protracted illness;" and then speaks of the different departments of missionary labor, and the condition of the field, as follows.

Religious Services and Prospects.

Preaching has been regularly maintained at Baraka on the Sabbath, morning and evening, and on Wednesday evening; and Sabbath services have been held in the adjacent towns, as the health and strength of the missionaries have permitted. The congregations have varied, but have generally been as large as in former years, and the truth has been listened to with respect, and more or less interest. During the first half of the year there appeared to be more than usual religious interest among the people, and our hearts were much encouraged. There were but few vessels in the river and but little trade, and the people were generally at home, with time and opportunity to attend upon the means of grace. Meetings were well attended and considerable seriousness was manifested, especially by young men, former pupils in our schools, seve-

ral of whom frequently came as inquirers, for conversation and prayer. But the revival of trade, together with the French emigration scheme, diverted the attention of many and furnished employment for others, who, withdrawn from Christian influences, soon relapsed into their former indifference, or returned to their heathen superstitions. Intemperance increased, and iniquity in various forms rolled in like a flood, at one time threatening to overwhelm us and our work; and during the latter part of the year, our congregations have been smaller and cases of seriousness less frequent. Still, in the midst of abounding wickedness, we have evidence that we are not entirely left without the influences of the Holy Spirit, and are encouraged to hope for richer manifestations of his saving power.

The Sabbath school has been sustained with about its usual interest. The number of scholars has averaged thirty-five, one half of whom have been pupils of the boarding schools, and the others from the towns and villages in the vicinity. A Bible-class has been held at the same hour with the Sabbath school, in another place, for the young men who can read the Bible in English. This has been an interesting and profitable service, attended by about twenty-five in all, though the average has not been more than half that number. Several of the members of this class have been serious, and two have been hopefully converted and received to the church. There has also been considerable labor performed, with some encouragement, in the towns; visiting from house to house, and conversing with individuals and groups of people wherever their attention could be gained.

Nengenenge Station.

Nengenenge has been left in charge of two native helpers, members of the church; one of whom has had the care of the mission premises, and has held religious meetings on the island and in

the surrounding towns occasionally; while the other has instructed a few boys, who have resided at the station. Occasional visits have been made to that place from Baraka, and the Gospel has been preached to the few people who reside on the island and in some of the nearest towns. These visits have been welcomed by the people, who have seemed anxious to have the station reoccupied by white missionaries.

Schools.

The mixed boarding and day school, at Baraka, has been continued as in former years, but with no great encouragement, under the care of members of the mission assisted by a native. There has been an average attendance of about thirty, one half of them boarding scholars. The instruction has been in both Mpongwe and English, and in some cases the improvement has been very good. But the seductive influences of trade are so great, that we find much difficulty in retaining our pupils after they arrive at an age when they can find employment in trading factories, or on board vessels, or can obtain trust from foreign or native traders. During the year we have thus been robbed of our most advanced scholars, and now have but few who have made any considerable progress. Our prospects for raising up a native agency are not flattering.

The girls' boarding school, taught by Miss Van Allen, has averaged about twelve pupils, but several changes have occurred during the year. Their progress in study has been encouraging, and they have been taught sewing and singing by one of the ladies of the mission, in the afternoon, four days in each week. The difficulties in the way of the education of females are even greater than in the case of the other sex. Almost every Mpongwe girl is betrothed in early childhood; when we succeed in obtaining girls for our school we have no certainty that we

can retain them long enough to do them any material service; and when they return to their homes, under the influence of polygamy, nearly all traces of civilization soon disappear. A weekly prayer-meeting has been held for the girls, and also one for the boys, during the year; but no one of the pupils of either school has given evidence of a change of heart.

The Church.

The Gaboon mission church was organized about seventeen years since. There have been received to it, in all, thirty-eight native members. The present number of such members is fifteen, six of whom have been admitted during the last year. There has been one painful case of discipline, resulting in the excommunication of our oldest and, until recently, most reliable member. During the year, one Christian marriage has occurred, and one infant baptism. A weekly church prayer-meeting has been sustained, and the monthly concert of prayer has been regularly observed. The aggregate of collections at the concert is about sixty-five dollars.

"Little has been done in the work of translating during the year," and "no printing on the mission press;" but in New York, under the supervision of Mr. Walker, now in the United States, several portions of the Scriptures, in Mpongwe, have been printed, by the American Bible Society.

Syria Mission.—Turkey.

LETTER FROM HON. JAMES WILLIAMS TO MISSIONARIES IN SYRIA.

IN several cases, recently, letters from Syria have referred to the visit of Mr. Williams, United States Ambassador at Constantinople, to that portion of the empire, and to his efforts to settle difficulties and protect the rights of American citizens, as having given great satisfaction. The following communication from him will be read with much interest, as honorable both to the writer and to those addressed. The letter to which it is a reply has not reached the Mis-

sionary House, and was probably lost, with others, in the Hungarian.

*Legation of the United States of America,
Constantinople, Feb. 6th, 1860.*

GENTLEMEN:

I have the honor to acknowledge the receipt of your valued communication, bearing date Beirut, 3d December, 1859; in which you are pleased to refer, in most complimentary and kindly terms, to my "personal services in seeking to carry out the benevolent intentions of our Government," during my late official tour through Syria, and express the opinion that my mission "cannot fail to exert a beneficial influence in behalf of those important interests which it was in contemplation to subserve."

But there are causes which give a peculiar value, in my estimation, to these kind assurances of your approval and of your personal regard.

Separated as I am, and as we all are, by oceans and seas and continents, from our native land; isolated from all the endearing associations which cluster around the country of our birth, and the homes of our childhood; perhaps almost forgotten by those we have left behind us; it is to me a source of unalloyed gratification, to be assured that, in the distant sphere in which I have been called to act, I have been so fortunate as to secure the approbation and confidence of so many of my fellow countrymen, of whose good opinion any one may well be proud.

Although you have made no reference to the noble purpose for which many of you have become voluntary exiles from your country, I trust you will not consider the occasion inopportune for me to render my humble testimony to the value of your services in the cause to which you have consecrated your lives.

It has been my good fortune to become personally acquainted with a majority of the American missionaries in the Turkish empire, and with others I have been brought into communication, in the discharge of my official duties.

Eminent alike for their virtues, their intelligence, and their prudence, they are, collectively and individually, an honor to the country which claims them as her citizens. In their lives they exemplify the virtues which they teach to others, and thus, by precept and example, win the esteem of even those who oppose the accomplishment of their purposes.

Superficial observers, who estimate the value of their services to the cause of humanity and true religion by the number of their "converts," know but little of the real field of usefulness in which they are sowing seeds which will one day spring up for the harvest. From my own observation, I most cordially concur in the opinion which was expressed to me by a high dignitary of a church which does not regard their doctrines with a favorable eye, to the effect that the American missionaries had contributed more to the literary and moral advancement of, and to the diffusion of useful knowledge in, the Turkish Empire, than had been accomplished by all others during half a century.

My mission, gentlemen, is a political one. By a sublime and noble provision of our constitution, all religions are free; and our country embraces men of every shade of opinion, who, protected by the laws, worship God according to the dictates of their own consciences. In the discharge of my official duties, which, as you are aware, embrace a much wider scope than those which devolve upon Foreign Ministers in any other country—involving as it were the guardianship of the rights of each particular American within the Turkish Empire—the title of "American citizen," without reference to creed or religion, constitutes the only claim to "my services. But there is nothing in this which precludes me from referring, with pride and satisfaction, to the conduct and example of those who teach the religion which, however little I may have practiced upon its precepts,

accords with my early training and with the convictions of my most mature judgment.

In conclusion, allow me, for myself and for those who were with me, to whom you make such kind allusion, to assure you of the pleasant recollections we do now and will ever retain, of our brief but most agreeable intercourse with you upon the occasion which induced your most welcome and flattering communication.

I am, Gentlemen, with great respect,
Your obedient servant,

JAMES WILLIAMS.

To Messrs. W. M. Thomson, W. W. Eddy, &c. &c.

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STATION REPORTS.

Beirut.

THE report of this station says, that "labors have been steadily prosecuted, much as in former years," while "all the members of the mission circle have continued in the enjoyment of health." Mr. Thomson, returned from the United States, was transferred by the mission, in August, from Sidon to Beirut. Sabbath services, in English and Arabic, have been continued. In the English preaching, all the brethren of the mission near enough to do so have taken part, and help has been rendered also, as last year, by Rev. S. Healy, of the English Methodist church, now residing at Beirut. The native congregation has increased, and is now from eighty to one hundred, both morning and afternoon. Three persons, one belonging to Beirut and two from Bhamdun, have been added to the church, making the present number of members thirty-four.

The work of translating the Scriptures has gone steadily forward, and "the New Testament as far as the Epistle to Philemon, inclusive," is now in the hands of the printer. The printing of a pocket edition, without the references, of 3,500 copies, was commenced in June, and at the end of the year had reached the fifteenth chapter of Acts,—288 pages. Of the New Testament with references, 252 pages have been printed during the year, bringing the printing to the 1st chapter of Colossians. Several other works have been issued from the press. 9,000 volumes and 23,500 tracts; in all 3,638,000 pages in native languages—of which 2,112,000 pages were of Scripture—have been printed during the year.

"In regard to common schools, nothing of

special interest has occurred." The brethren propose "to introduce and carry out, as rapidly as possible, some modifications in educational arrangements," which they hope will "make common schools, at no distant day, self-supporting," while the accommodations for the schools are improved, and the standard of education is so raised as to meet the present wants of the community. "Adequate and pleasant accommodations" have been provided for the female school, and "about ninety pupils are in regular attendance." "In the boys' school there are one hundred pupils; but better accommodations than the present are absolutely essential to the success of the enterprise."

#### Abeih and Suk el Ghurb.

#### *Church—Preaching.*

One report, signed by the two brethren, Messrs. Calhoun and Bliss, embraces these two stations. The church at Abeih now numbers twenty-six members, scattered over the mountains, around that station as a centre. During the year 1859, one member was excommunicated and six were added, four of whom were females, "all wives and mothers." This is a remarkable proportion, as much the larger part of members in the churches of the mission are males, the women in Turkey being more ignorant and bigoted than the men. The report states:

Our Sabbath congregations in Abeih are much as in years past, with some addition from the young men of the village. There is a marked attention to the Word, and the preacher, at times, hopes that the truth is finding its way to the heart, and will ultimately prove to have become as a nail fastened in a sure place. The Bible-class for females, on the Sabbath, and the weekly prayer-meeting, have been continued, under the direction of the helper, and we hope with good results.

At Suk el Ghurb, the congregation is composed of individuals from various villages, and is increasing. At Aramon, our out-station an hour distant from Abeih, we still have regular worship on the Sabbath, conducted usually by the native teacher in the seminary. The congregation varies from fifteen to twenty. The services are held in a room owned by a priest who is, and has for

years been, an open Protestant. He is, we think, evidently making progress, and has expressed a desire to be in communion with the church.

There is said to be an opening for preaching also at Deir Kobil, a village two hours distant from Suk el Ghurb. A school has been maintained there for some time, and the teacher has been active in disseminating truth. "The result is, that regular worship has been instituted there on the Sabbath, conducted by Mr. Bliss and his native helper. The enemy has not been silent, but as yet has accomplished little."

#### *Schools—The Seminary.*

Our common schools are not numerous, but the case just mentioned is an instance showing their value and importance. Wherever they can be made influential in opening doors for the preaching of the Gospel, they should be established. Our desire is, not so much to increase their number, as to secure for them a more decidedly religious character. Our wish is, to have none but truly converted teachers; though we have not yet gained this point. Our seminary was established chiefly with this important end in view. It is still the end we aim at, and without hope of securing it, we should be ready to disband at once. And we must not overlook the success which has been vouchsafed. All our most efficient teachers, and by far the greater proportion of our native helpers, have been educated, wholly or partially, in this seminary. In Mosul, Mardin, Latikea, Tripoli, Beirut, Abeih, Suk el Ghurb, B'hamdun, Ain Zehalti, Deir el Komr, Sidon, Has-beiya, Alma, Damascus, Jerusalem, and Alexandria, men trained here have labored; and in all these places, with one or two exceptions, such men are still laboring, either as teachers or preachers of the Gospel. At least eleven individuals are at present employed, distinctly as religious teachers, (and several of them are preachers of sermons,) who have spent a longer or a shorter period in this seminary. We feel encouraged,

then, to labor on in this department. Our hopes have indeed been blasted in regard to many whom we have undertaken to educate. They have promised well at the beginning, but have failed to meet our just expectations. Were we to dwell only on this side of the picture, our hearts would faint; but we look rather to the better results, already alluded to, and would regard them as the first-fruits of a more plentiful harvest.

The female boarding school was opened a year ago at Suk el Ghurb, under the direction of Miss Temple. It was thought best, as Miss T. has as yet no associate, not to receive a new class for the coming year. The pupils, five in number, are of a promising character, and have thoroughly enlisted the hopes and interest of their teacher. All of them are from Protestant families. Of one thing we are certain—however meagre may be considered the results we report—the light is spreading. New ideas are finding their way into many a dark corner; the power of the priesthood is decaying; mind is becoming more active. We therefore labor on in hope. We have the promise, and it cannot fail.

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S U K E L G H U R B .

LETTER FROM MR. BLISS, FEBRUARY
17, 1860.

THIS letter, which refers to various facts indicative of the state of things not at one station only, but generally, as is supposed, in Syria, appropriately follows the reports of stations. It will be seen that the writer feels that this is no time for the church to stay her hand in the missionary work in that land.

Progress at Deir Kobil.

About two and a half years since, Mr. Eddy commenced a school in Deir Kobil, which is, as many schools in Syria have been, a kind of John the Baptist—"a voice crying in the wilderness, Make straight the way of the Lord." Last autumn, a son of the chief man in the village entered the Abeih seminary. Soon after, the father expressed a wish to

know more about the doctrines taught by the Protestants, and finally, we were invited to preach in the school-room on the Sabbath. We opened services there, and for the last ten weeks there has been an attendance, upon an average, of twenty persons. An evening school was also opened for the men, which is well attended.

This movement at Deir Kobil did not originate in a quarrel, as is frequently the case, but seems to have sprung from the natural longings after light; after something better than the dead forms of these dead churches. The children had been reading in the New Testament for nearly two years. They committed many passages to memory; they learned the catechism and the ten commandments, and must have repeated them before their parents; and is not the Word of the Lord "like a hammer, that breaketh the rock in pieces?" Few rocks are broken at one blow, and no *heart* has been crushed in Deir Kobil as yet. They are all stony—flinty—and may remain adamant to all eternity; yet they have received some hard raps. The hammer of God's Word has come down upon them. Many a man, not only in Deir Kobil, but in the villages of Mount Lebanon, in the cities by the sea, and in the hamlets of the "south country," feels uneasy as he bows the knee to the image of the virgin, or kisses the picture of some dead man called a saint. He feels uneasy, yet he knows not why; he feels ashamed, and knows not the reason. But the secret of his feeling is this;—he has heard the children at their task repeating: "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them."

The Bell Stolen.

But I must confine myself to facts. We expected opposition, for Deir Kobil

is less than a mile from Shwifat, a stronghold of the enemy. A few Sabbaths since, on approaching the place of worship, I saw fifty men or more, in front of the school-room. I anticipated a large audience, but only the usual number attended the services. On coming away, the teacher told me the cause of the gathering. The night before, some one had stolen a circular piece of iron, used as a bell to call the children to school and the people to church. The next morning I sent a man to look into the matter, charging him to make no threats, but to say from us, that *we expected the return of the stolen property*. They were frightened, and promised that the iron should be hung in its place before the next Sabbath; saying among themselves: "If the people of Zahleh cannot resist the Americans with impunity, what can little Deir Kobil do?" The visit of Hon. Mr. Williams, the United States Ambassador to the Sublime Porte, has left the impression upon the minds of not a few, that our Government watches over the interest of her citizens, and will maintain their rights and liberties, as if they were in the land of the free.

The Boys and the Priests.

Not unfrequently the priests of these corrupt churches receive from young men, and even boys, sharp replies when they least expect them. A few weeks since, a beardless youth of our village was rebuked by the priest because he did not come to the confessional. The lad very coolly said: "Have I done any thing against *you*?" "Not in the least my son," replied the priest. "Then," said the boy, "I have no confessions to make to *you*, for henceforth I shall confess only to those against whom I have sinned; God is my confessor." The priest replied, that "if a man were as holy as an angel he could not enter heaven without first confessing to a priest." Whereupon another lad, about sixteen years old, from Abeih seminary, joined our hero in opposition to such doctrine.

The discussion did not last long, for the old priest, being a man of power, ordered the first named lad out of the church; thus intimating that he should resort to the argument of the "old man who found a rude boy upon one of his apple-trees." The lad, however, told him that he should not leave till he wished to; nevertheless he soon came to my study and purchased a New Testament, and has attended all our religious services since.

"Afraid of the Cannibal."

This same priest was the butt of another young man's wit, which was well seasoned with ridicule. The young man stated, rather privately, that he feared the priest would kill him. Those to whom he made the statement were surprised that he should have any fears of such a thing, and insisted on knowing why he entertained the thought. He hesitated to tell the reasons, but declared that he had fears that the priest would not only *kill* him, but that he would *eat* him. When asked what he meant by this strange talk, he affirmed that the priest was not only a murderer, but that he had frequently eaten human flesh, and was in the habit of giving it to others. He was urged to explain, whereupon he said: "The priest, on his own confession, kills the Lord Jesus every Sabbath, and *eats his flesh*; therefore I am afraid of the cannibal." It is needless to say that the superstitious dogma of transubstantiation, and the sacrifice of the mass, appeared in a new light.

An Unexpected Invitation.

Another priest, my near neighbor, was taken sick, and being an old man, it was thought by many that he would not recover. Men and women, from this and from other villages, came to see him, according to the custom of the land in cases of sickness. They thronged his room, drank coffee, and smoked their pipes. Sabbath evening, I was invited, by one of the principal men of the village, a member of the Greek church, to

spend the evening at the house of the priest. I went, and found about twenty persons present, only two of whom made any pretensions to Protestantism. The priest's bed was spread on the floor, the rug upon which I sat was near his head, and the company were seated on mats around us. In a few minutes some one remarked: "We must all die." All eyes were turned upon me. It was evident that the remark was intended for a text, and that a sermon was expected. After a few words about the life and death of the body, we passed to the momentous subject of the life and death of the soul. The text was repeated: "Verily, verily I say unto thee, except a man be born again, he cannot see the kingdom of God," and from these words I talked nearly two hours upon the nature and necessity of the second birth. At the close of the remarks, a prayer was asked for and offered, and thus ended another day of missionary life. It was a new experience, to be invited to a priest's house and have the way opened there for preaching the Gospel.

Light Spreading—No Time to Retrench.

Not many years ago a member of the Protestant church lost a son. He was not allowed to bury him in the church-yard, and finally buried him near his own house and then watched the grave; for the men of the village threatened to dig up the body and let the wild beasts devour it. For some time the father could not buy a pair of shoes, for himself or his family. Behold the change! A few months since the men of that village went, in a body, to congratulate that man on the birth of a son, and listened with attention to the missionary, as he spoke of things pertaining to the kingdom of God.

We have great reason to hope that a better time is coming for Syria. I do not know of a village in which there is not some light. This is a peculiarity of our work here. There are not many conversions; not many places where the

majority of the people have embraced the truth even in theory; but the light, the truth, is found in some measure everywhere. Let us pray that the Spirit may descend, and fan into a flame the sparks that have fallen among the thousand villages of this goodly land.

About two months since, while riding to and from a village, I had three applications for schools. It was cheering to see how earnest the people were to educate their children. But when I reached home I found a letter, stating that we were required to *retrench* in the expenses of the common schools, that is, to *stop* some of them. You can judge of the change that came over my feelings. I am confident that within the next ten years the question will be decided, whether Christianity or infidelity is to possess this land. Stop our schools, and send us no more missionaries, and a long night of darkness will follow; not the darkness of superstition, but of disbelief in all things sacred and divine. But if you can send men and means, success is certain, for He is faithful who hath promised.

SIDON.

LETTER FROM MR. FORD, FEBRUARY
21, 1860.

THIS letter, like the preceding, from Mr. Bliss, points to a state of things now existing in Syria, in the opinion of the missionaries, which should stimulate to more zeal and effort, in following up the workings of God's providence and grace. Mr. Ford writes, making, as he says, "one or two observations, as the basis of a practical suggestion with reference to the effective working of our field." These "observations" will interest the readers of the Herald; the "practical suggestion" was designed for consideration at the Missionary House.

Extent and Promise of the Sidon Field.

First, as to the extent of the district connected with the Sidon and Hasbeiyah station. It stretches from the Dammur river on the north to Mt. Carmel on the south, a distance of more than fifty miles,

and from the sea-coast eastward to Mt. Hermon, a distance of more than twenty miles; thus embracing an area of more than a thousand square miles, or nearly half of the whole field now occupied by the Syria mission. In density of population it probably equals the average in other parts of Syria.

In the second place, the inhabitants of this district are, on the whole, more *accessible*, and more inclined to espouse the evangelical cause, than those of almost any other region where the Arabic language is spoken. This may be owing in part to their poverty, and other providential reasons; but still more to their comparative freedom from ecclesiastical bondage. The influence and authority of bishops and priests are much less felt and feared than in many parts of the land, and interpose but feeble obstacles to the spread of the truth, and its adoption by the people. Consequently, we find movements towards Protestantism developing themselves in every direction, and large bodies of men in the villages, here and there, avowing themselves ready to leave their sects and put themselves under evangelical instruction. It is true these movements are often founded on worldly expectations, and frequently come to nought when these hopes are disappointed. But it is equally true, that most of those who have been enlightened and converted in this land were first brought into contact with the Gospel by means of some selfish motive, which God in his mercy overruled, and replaced, eventually, by better motives. We are not deterred, therefore, from preaching the Gospel to men, and expecting their conversion, by the fact that their object is, at the outset, a selfish and worldly one. And we have reason to believe that hundreds in this region are watching, in their way, the signs of the times, and need only a very slight providential cause, to bring them in masses "to a stand where they would be directly under the teachings of God's Word."

It is worthy of note also, how widely

dispersed are the Protestant communities already established—one here and another there—throughout the length and breadth of this district, so that the light shines in almost every corner of it. In short, we have here a field large enough to constitute two or three stations instead of one, and work enough to occupy four or five missionaries, instead of the two now here. Moreover, this work is in a state requiring *immediate* effort, if we would turn to account the openings before us, or even hold fast the ground already gained. Could we hope for such a reinforcement as would enable us to divide our field and fully occupy it, we should anticipate the most favorable results. But in default of such aid, or until it shall appear, we must make the most of the means we have, and spread ourselves out, as it were, to the utmost extent.

There are two ways in which this can be done. One is, to itinerate as much as possible in all parts of our district; and the other is, to avail ourselves fully of such native helpers as can be found suited to the work. God has raised up some such helpers from among the simple peasantry of this region, who are doing a good work, and we hope others of the same stamp are coming forward. They need, and will need, much instruction and constant oversight; but if these are afforded them, they will, by God's grace, perform the labor required in the villages as well as men of a more educated class, and perhaps more acceptably to the common people.

LETTER FROM MR. EDDY, FEBRUARY
27, 1860.

MR. EDDY mentions a few incidents, in this letter, with the feeling that "Christian friends in America cannot understand fully the nature of the missionary work while report is made only of actual progress secured, of certain victories won;" and that "for correct knowledge, intelligent prayer, and cordial sympathy, they need to be informed of the skirmishes engaged in with

doubtful results—the *reverses* as well as the successes experienced."

Hope Disappointed.

Let a case which has recently occurred here show to what discouragements your missionaries are at times exposed, and what strong opposition they find arrayed against them.

On the banks of a river, about four miles from Sidon, are three large villages, inhabited by Maronite Christians. At a Sabbath morning service, we saw an unusual number of strangers present. These reported themselves, after meeting, as being a deputation from these villages, sent to attend our worship, and to announce that a large number of persons—above a hundred men with their families—had resolved to become Protestants; and that they wanted a religious teacher sent to them at once. We questioned them as to their object, and they said it was dissatisfaction with their old religion and a longing for something purer and better.

Was not this calculated to raise the hopes of those who were watching and praying for the dawn of a brighter day upon this dark land? Is it a wonder that, with the reflection that this was the second week in January, when Christians throughout the world were praying for the outpouring of the Spirit, they connected the hope that this movement might be in answer to these prayers?

A native helper was sent, who spent a day or two with the people, explaining the doctrines of the Gospel, and exposing the errors of their old system. All listened with eagerness and apparent conviction. The next Sabbath, between twenty and thirty of them attended church in Sidon to receive instruction, and requested that preaching should be held among them the Sabbath following. Accordingly Mr. Ford spent that day with them, preaching to a large and attentive audience. Thus far all was bright, and we pleased ourselves with

the thought, that if the Gospel entered those villages, it would spread from them to hundreds of others beyond, in a tract of country to which we had never found means of access for missionary labors—a moral "*terra incognita*."

But now came opposition, and its result in our disappointment. As the news of this threatened secession was circulated, there was a wonderful stir among bishops and priests, and all eyes were turned towards these recreant villages. Deputations from city and country attended. Foreign consuls, and men of wealth and influence, were paraded out to awe and cajole. Messengers bearing letters hurried to and fro. The Jesuit padre from Sidon was in attendance day and night. It seemed as if the cry was ringing from every church and convent: "Haste! Put out that light!—Quick!—Shut that door!" And they hastened and toiled till, after great labor and intense alarm, they succeeded in quenching the light. They rolled back the stone against the door of the sepulchre, around which they now keep anxious watch. Thus were our hopes disappointed, and these villagers shown to be insincere in their professions. We saw no more of them, but heard that they were reconciled to their priests, and had returned to their old church.

Labor not Lost.

But we do not count our labor lost. It was something to have preached Christ, as we aimed to do faithfully, even for that little time, to those who had never heard him preached before; and the truth may yet be made effectual to their conversion. It was something to have been able to contradict some gigantic lies which their priests had taught them respecting our doctrines, designing thus to hedge up the path of their approach to us. And have we not proof in these transient awakenings, that the spiritual sleep of the inhabitants of this land is not the sleep of death, but may at length be wholly broken? Is

there not encouragement in the agitation which has thus manifested itself in the enemy's camp? If the truth is not making progress, why these alarms? Why this excitement of opposers? The fears of opponents are a good omen for the friends of the Gospel. Surely this towering structure of lies must be deeply undermined, since so many eager hands are put forth to sustain, when the least jar threatens it.

Persecution and Injustice.

Let me mention another incident in missionary experience, illustrating the persecutions to which Protestants in Syria are exposed, and how, under the slightest pretence, Jesuit hatred can arm French and Ottoman power against them.

In Alma, where there is a Protestant church and school, the Jesuits have opened a rival school, taught by a native of the country. It happened that this teacher passed rapidly before the door of a Protestant's house, when the dog ran out and barked at him. Greatly affronted at this indignity, he first assembled the scholars of his school and stoned the house. Finding that this failed to appease his wrath, he mounted horse, rode to Beirut, and laid complaints before the French consul of frightful injuries received from the Protestants. The consul, in turn, magnified the matter before the Pasha, and then eighteen horsemen sped through storm and mud, killing one of their horses by the way, to stay the hands of these ruffian Protestants and bring them prisoners to Beirut. The Governor of Alma district added four horsemen more to the company; and five honest men, who had been unconsciously pursuing their avocations in their fields while their dog barked, were seized, hurried away from their families and labors, and borne as degraded prisoners, by an escort of twenty-two soldiers, three days' journey, to Beirut.

There they remained several days—

thirteen days from their first seizure—appealing daily to be brought to trial, when, at length, they were informed by an officer of the Government that the complaint made against them was withdrawn, and that they were free to return to their homes! Nothing was said of regret for their unjust accusation, or of remuneration for their expenses and loss of time. Four of them returned last week. The fifth is still in Beirut, seeking to recover at least such indemnity as will prevent their being subject to like accusations hereafter; but from the length of time that he remains, it is obvious he has little prospect of success.

February 28. The man who remained in Beirut has just arrived here, on his way home, empty-handed and heavy-hearted.

Assyria Mission.—Turkey.

STATION REPORTS.

Mardin.

MR. WILLIAMS furnishes the following report of the first year of missionary labor at this station.

With 1859 the first year's occupancy of Mardin ended, and its review calls for but a brief record. Hitherto hath the Lord helped us, and to his name we give thanks. Our enemies have not been suffered to molest us, and for the most part the native Protestants have been allowed to dwell in peace. The hootings of the rabble, which, a year since, followed us whenever we went out, are now scarcely heard. The Governor and Council have steadily befriended us, and have done what was necessary for our protection. I have seen nowhere, in Turkey, officials to compare with them; and under God, we owe to them the security in which we have lived. Before we came, it was gravely questioned whether we could at all live in this place, and could the Papists have had their way, we should have been at once expelled.

The average attendance on preaching has been $25\frac{1}{2}$, with no increase; but the leaven is working outside, and light is spreading. It is painful to be unable to report a church organized; yet, on the whole, the aspect of the field is encouraging. The movement here labors under the disadvantage of having commenced, not from conviction, but from spite; and allowing for this, progress has been all that we could reasonably have expected. The changed bearing of the Papists towards the Jacobites is amusing, and shows the influence of Protestantism. Formerly they were insolently overbearing, but now they cultivate their friendship and treat them with marked politeness. "The same day, Pilate and Herod were made friends together."

A great effort was made, on the part of some of the three sects, to compel the Papists to a public discussion with the Protestants, but they, while pretending to be perfectly willing to engage in it, always found some place to back out; producing the conviction that they dare not join issue. Formerly, they were blusteringly eager to debate with the Jacobites, publicly or privately.

Bibles, religious books, and tracts, have been sold to the amount of twelve dollars. I know not why it should be so, but, comparatively, there is no love for books where the Arabic is used. The Turkish and Armenian-speaking populations are ready to purchase, but those speaking Arabic think they confer a favor by accepting books as a gift.

A full year in Mardin enables us to speak definitely of its climate. The winters are boisterous and bleak, with rain and snow; the clouds, clinging to the sides of the mountain, often making it dark at mid-day. The summers are clear and delightful; the temperature about the same as that of New York city, but the air much dryer.

In October, a Protestant community of forty-six houses was organized at Kulleth, a Jacobite village one day north-

east of Mardin. A teacher has been with them now about two months, and they have generally left off swearing. According to their own confession and boast, they are swearers, thieves and murderers. This, too, is a quarrel movement. The school at Mardin numbers thirty-five, and that at Kulleth forty-three scholars.

Bitlis.

Mr. Knapp reports, that a "newly repaired chapel" was opened at this station in October, and the Sabbath congregation which, during the first five months of the year, was "occasionally as high as 60, while the average was 27," has of late been "a little more than this." The dialect of the people, which differs widely from the pure Armenian, into which the Bible and other books have been translated, is spoken of as an obstacle; the native preacher stating that no where else where he has been, in Turkey, has he found it so difficult to make himself understood. Most of those who attend on the Protestant services are the poor and illiterate, but there are others who, it may be hoped, will ere long receive the truth. One young man, who for some months has made weekly visits to the preacher, and a friend of his, a young merchant, are referred to as in a promising state of mind. The Papal priest left the place in December, "shaking off the dust of his feet in testimony of the people's stubbornness" in not yielding to his reasonings, and embracing the Romish faith. "The whole field," Mr. Knapp says, "is now left to us, and we are anxious to know whether you will soon furnish us another man to take advantage of this important opening." The chief Armenian vartabed of the place, recently arrived from Constantinople, "is said to advocate more liberal views than his colleagues, in regard to the people's reading the Bible in the vernacular." "The young lad who goes from house to house, teaching women and children to read, has nearly a score of pupils, and we hope soon," it is said, "to have more such teachers from the school, consisting now of sixteen scholars, taught by our colporter."

Dr. Nutting left Bitlis in December for the winter, leaving Mr. Knapp without an associate; and as the native preacher was also in great measure laid aside from labor, in consequence of ill health, he was, when he made his report, feeling deeply the need of assistance in the labors of the station.

Southern Armenian Mission.—Turkey.***ANTIOCH.***

LETTER FROM MR. POWERS, FEBRUARY 29, 1860.

THIS letter is dated at Kessab, where Mr. Powers was spending a few days, and presents a very pleasing account of the state of things at that out-station. What is said of the interest of the Protestants in their new house of worship, of their zealous labors for its erection, and especially of their earnest and prayerful efforts "to build up the spiritual church," is well calculated not only to cheer the missionary in his toils, but to stimulate many at home to greater effort in the missionary cause and in every good work. He first speaks of

Opening the New House of Worship at Kessab.

Winter had fairly set in when the roof of the new church here was put on, and as the house was in an unfinished state, it was thought better to continue the Sabbath services in the old place of worship. But for some time past the people have expressed a strong desire to hold their services in the new house, and have been waiting for me to come and preach the first sermon in it. Accordingly I came up last Saturday, and on the Sabbath the first public service was held in that new, spacious, but yet unfinished house of God. The audience amounted to five hundred and fifty persons, not counting small children. Our first hymn was one of praise to God, sung to the tune of Old Hundred; and if there was not very much of harmony in the numerous voices that joined in the singing, I am sure there was much of melody in many a heart. I know not when I have enjoyed more in singing that good old tune. I preached from the text, What is truth? The house has no floor, but mats spread on the earth, and no ceiling overhead; it is unglazed and unwarmed; the day was cold and unpleasant; but many a heart was warmed

there, and left the house blessing God for that day.

Zeal in Building.

The people have taken the liveliest interest in the erection of this house, and are to be commended for the aid they have personally contributed towards it. In their deep poverty they have but little silver or gold to give, but they gave the labor of their hands with a cheerful heart. Nearly all the stones for the thick and substantial walls were brought from the quarry by the men, women and children, on their backs—the women doing their full share of it. At first the people were called to the quarry by striking a bar of iron, in the same manner as they are called to church on the Sabbath. This was done about two hours before sundown. After a week or two, to avoid interrupting the regular labors of the day, they carried stones in the evening, by moonlight. When the moon failed them, they used torch-lights; and when the stones in the quarry failed, and they were obliged to bring them from a greater distance, every man who was the owner of a horse, mule or donkey, was assessed two days' bringing stones on the backs of these animals; and thus the work was completed. I think this might be called a *working church*.

Zeal for Souls.

But on other grounds they are entitled to be so regarded. No sooner was the work on this edifice suspended for the winter, than they set themselves earnestly and prayerfully at work to build up the spiritual body that was to fill it. Fourteen male members of the church were appointed to go, two by two, from house to house, to converse, read and pray with the people, and urge them to a devoted, Christian life. Female members were appointed to do the same among the women and children. Neighborhood prayer-meetings were also appointed, for week-day evenings, and

Bible classes at five or six different places simultaneously, on the Sabbath, the men and women meeting separately.

These labors have been greatly blessed. Professors of religion have been quickened, and a delightful state of brotherly love and harmony, activity and prayerfulness, exists among them. Impenitent sinners have become thoughtful and serious, and some, it is hoped, have passed from death unto life. And besides, several influential individuals, and some whole families, from among the Armenians, have joined the Protestants, among whom are two sons and a brother of the head man of the Armenians, who, it is thought, give good evidence of being converted men. These men, with the love and zeal of young converts in their hearts and the Gospel in their hands, are very active among their friends and acquaintances, in persuading them to embrace the truth. One of these has been the very bitterest opposer and persecutor of the Protestants in Kessab. He now comes to my room two or three times every day, and it is truly interesting to see how the changed state of his inner man shows itself in the visage of the outer. So active has he been in his efforts to win souls to the truth, both in this village and out of it, that the Armenians have lodged a complaint against him with the Governor of the district. It is truly delightful to find among this people such evidence of a genuine work of the Spirit. May it never cease, till this whole community shall be numbered among the people of God.

Faithful Helpers.

And here I may remark, that I have great satisfaction in the character and labors of our native preachers and helpers. It is a circumstance worthy of note, and one that seems to put this community on a footing with those of Apostolical times, that all the eight men now employed in the Kessab district, as preachers, teachers and helpers,

are from among themselves—not one of them is from abroad. There is of course great difference of capacity among them, but, as a whole, I have reason to esteem them as faithful and worthy fellow-laborers in this work. And I bless God that I have lived to contrast this day with many a long and patience-trying day twenty and twenty-five years ago, when we looked about us almost in vain not for a helper only, but for any one person who sympathized with us in our work. If these men are not deeply versed in the theology of the schools, it gives me great pleasure to know that we have a corps of native co-laborers who are well acquainted with the fundamental truths of the Gospel, and who know how to use them in bringing their fellow men to the Lamb of God.

Mr. Powers is under the necessity of saying that his wife, having had "a slight stroke of paralysis," remains feeble, and he fears she is to be permanently "laid aside from active labors, and will not even be able to instruct her children as heretofore."

"The state of the Board's finances," he says, "gives us no little uneasiness. We are surprised and grieved that funds come in so slowly. Under existing circumstances, I am perfectly satisfied with my salary having been cut down \$50." In order to meet expenses, however, he says he must look to other resources for at least this amount, but, he adds, "We will not borrow trouble from the morrow. We will rather cast all our cares upon the Lord, who careth for us. *The Lord will provide*, shall be our motto. I repeat, that I am perfectly satisfied with the cutting down of my salary; and if the Prudential Committee are not compelled to do something more calamitous before this year—this Jubilee Year—closes, I shall be thankful."

LETTER FROM MR. MORGAN, MARCH 14, 1860.

MR. MORGAN sends the annual "tabular view" of the Southern Armenian mission, and appends to it the following table, presenting "the totals for six years" of native laborers, and members of the churches, of the Protestant communities and the schools, connected with the mission.

Years.	Native Laborers.				Churches.				Preach- ing.		Protes't comm'y.		Educa- tion.			
	Ordained.	Licensed.	Native help- ers.	Teachers.	Number of churches.	Members.	Received this year.	Dismissed and died.	Excommu- nicated.	Total from first.	Number of places.	Av. Sabbath congregations.	Tax payers.	Whole num- ber.	Number of schools.	Whole num- ber of pupils.
1854,					12	12	4	193	56	201	8	982	426	1,565	12	346
1855,		5	12	13	7	268	70		1	278	13	1,170	524	1,871	13	437
1856,	3	2	9	14	7	312	50		3	330	12	1,518	667	2,415	13	517
1857,	3	1	15	16	9	396	96	9	5	430	17	1,758	874	2,772	13	564
1858,	3	1	18	18	10	489	102	10	5	513	18	2,037	776	3,239	17	728
1859,	3	2	23	22	12	597	107	7	1	645	20	2,654	1,103	3,692	26	1,365

Respecting this table he remarks:

You can see at a glance how steadily and rapidly the Lord's work within the limits of this mission has been going forward. You will notice that the church is growing more rapidly than the community, being larger now, when compared with the community, than it was six years ago. The number attending divine service, also, bears a similar relation to the whole number of enrolled Protestants. Our work is therefore more a spiritual work, and less political now, than it was then.

Progress and Prospects at Adana.

Mr. Powers has probably mentioned, in his letters, the fact that I was at Adana in the winter, with my family. We spent December and January in that city, and I hope our visit has not been in vain. The little community there seems to have made a good deal of progress within the past two years. Numbers have not increased very much, but what is better than all, their Christian spirit seems to have improved. The congregations, this winter, have ranged from thirty to fifty. On the Sabbath when the Lord's Supper was administered, there were fifty-five present, and three lovely young men were admitted to the church. I call them lovely, for I do not know when I have met with more simplicity and fervor of Christian character. One of them has long known the truth, but seems only of late to have felt its power. Another has been for

two years exiled from his father's house for his love of the Gospel. He has no extraordinary ability, and is only just able to read, yet his answers to my questions, when I examined him for admission to the church, came so fresh and prompt from a heart taught by the Holy Spirit, that I could with difficulty restrain my feelings. The day before I left Adana, I was sitting in the shop of the third, when he told me of a visit he had made the evening before at the house of a relative, and seemed filled with delight as he said that the questions put to him there reminded him of the question of the jailor at Philippi to Paul and Silas. I rejoice that three such men have been added to the Adana church. All the members of the church seem to be quickened, and to feel more anxiety for their families than before. Two or three of their wives have begun to learn to read.

It seems to me that the time has come for the location of a missionary in Adana. The field is a wide one. In that place alone there are from eight to ten thousand Armenians. The village population in the immediate vicinity is small, but there is a chain of places through Sis, the seat of the Catholicos, away up to Hajin, where there are probably from forty to fifty thousand Armenians! In this respect the place is important; and then there is a work begun, a church of ten members and a congregation of thirty, with a great number of persons who come to

our services occasionally, and many who know the truth, and are serious in their convictions to a certain extent, though they hesitate, as yet, to declare themselves Protestants. There seem to be remarkable facilities for access to the people, at their houses and in the market. We spent several evenings visiting among the Protestants, and had most ample opportunity for applying the truth to the varied circumstances of different individuals. The neighbors, in several instances, came in and listened most attentively.

Northern Armenian Mission.—Turkey.

KHARPOOT.

LETTER FROM MR. WHEELER, JANUARY 31, 1860.

MR. WHEELER speaks of having recently spent four days in Palu, where he found much encouragement, with "Sabbath audiences of fifty-two and fifty-five, which would have been larger had we a larger place," and where he feels that "we must have a larger room." He remarks: "We are prosecuting the work in our field with more than usual vigor this winter, occupying eleven out-stations, and having four colporters, going two by two from village to village," and then gives "some incidents of a recent tour by two of these men." The somewhat minute particularity with which these incidents are detailed may perhaps increase the interest of readers in the narratives. Space for so full details, however, can not often be found in the pages of the Herald.

The "Apostle" Bedros in a Monastery.

The names of the two referred to are Bedros (Peter) and Hohannes (John); the first of whom we call the "apostle," from the singleness of purpose with which he seeks to lead men to Christ. At a monastery near Palu are two vartabeds, one of whom was adopted and brought up by Bedros's father, and by him put into his office. Bedros, visiting the monastery, went at once to this vartabed's room, who, instead of giving him a cordial welcome, said: "You have apostatized, I don't know you." "Very well," replied

Bedros, "if I have strayed you should have sought me; but instead of your doing so I have come to you, and now you must, by the Gospel, convince me of my errors." After some talk the vartabed left, as Bedros supposed, to call his companion, John, who was still standing by their donkey at the door. Instead of doing this, however, he told John that they were not to spend the night there, and then went to another room, where the Turkish Governor of Palu, being on a journey, was spending the night. Learning this, Bedros at once followed him, and when the Governor asked who he was and what was his work, he replied: "I am a Protestant and preach the Gospel, but this vartabed refuses me lodgings." "Be my guest, then," he said, and at once ordered John to be called. Turning to the vartabed he inquired: "Is not your Gospel one?" He was silent, but Bedros replied: "It is, but *he* does not receive it. To prove this, let him say whether some things which I say are not true." The Governor laughed heartily, and said: "Say on." "First of all," said Bedros, "the Gospel says, 'If thine enemy hunger, feed him; if he thirst, give him drink;' but this vartabed, who says 'I receive that Gospel,' does not receive us, his friends. Where, then, remain his enemies!"

He then told the Governor of the relation sustained by the vartabed to his parents, when the Governor, turning to the vartabed, said: "Judging from this man's words and disposition, you have done wickedly, and should repent." At this the vartabed rose and left, and the Governor and Bedros took supper; soon after which, the vartabed returned and beckoned Bedros to follow him. He did so, and they sat down in another room, when the vartabed said: "I do not wish you any harm, but my heart is pained for you." "Thank you for your interest in me," said Bedros, taking his Testament from his bosom, "and now, if your words are true, you must, by this book, convince me of my sin." "I will try," replied the

vartabed. "Tell me, if you can, where Christ has told *you* to preach the Gospel." Bedros, who is always ready to give chapter and verse, replied: "In 1st Peter ii. 9, it is said, to *common Christians*, 'Ye are a chosen generation, a *royal priesthood*, * * that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light.' Again, we read that he who received but one talent was condemned for not using it. In Acts viii. 4, we read that common Christians went every where preaching the Word. We also find, in 1st Peter iv. 10, 'As every man hath received the gift, even so *minister* the same one to another.'" To this the vartabed could make no reply, and changed the subject. Meanwhile the other vartabed had come in and taken his seat, and the servants of the monastery gathered around, and for four and a half hours, Bedros, in their hearing, preached the Gospel to the old vartabed, who at the close said: "You have spoken well, if not in hypocrisy." "Though I be a hypocrite," replied Bedros, "yet the Gospel is true." "We can make no reply to you," said the vartabed, "and must acknowledge that there are many errors among us."

An Old Pilgrim Inquiring.

Going now to his lodgings, Bedros was followed by an aged, white-bearded man, who, having made a pilgrimage to Jerusalem in the vain hope of finding peace of conscience, had forsaken his property and friends, and had come to reside at the monastery, hoping there to find relief from the burden of sin. Sitting down by Bedros, upon the floor, he told him his story, and said: "I am ignorant; I do not know the way of salvation; will you tell me what I must do to be saved?" In reply, Bedros preached Christ crucified to him for an hour. The old man drew a deep sigh, and asked: "How is it that you say nothing of the saints?" "You call on the saints," said Bedros, "but do they hear you?" "I thought they did," re-

plied he, weeping. "But heaven, where they dwell," said Bedros, "is so high that a mill-stone dropped from it would not reach the earth in 500 years. Can the saints hear at such a distance?" "Woe is me!" said the old man; "I've lost my days!" Inquiring further about prayer, he expressed much regret that he could not, according to oriental custom in prayer, bow and touch his forehead on the ground. Bedros referred him to Jacob, who worshiped "leaning upon the top of his staff;" and assured him that God looks not at the position of the body, but accepts all those, and only those, who worship him in spirit and in truth. Thus they continued talking till past midnight, the old man, with unabated interest, still asking questions.

Going to the Koords.

We had sent this man to visit villages upon the plain near Palu, but burning with zeal to preach the Gospel in the regions beyond, he went into the mountains, to visit the scattered Armenian villages among the Koords. When he told our friends in Palu of his intention, they entreated him to desist, saying that he could go only at the peril of his life, as two men had been robbed and murdered there recently, and the deep snows made the Koords feel that they could act as they pleased, with impunity. But Bedros, with apostolic zeal, assured them that he was ready not only to be robbed, but to die also, if need be, by the hands of the Koords, for the sake of Christ. Go he must, and preach to his perishing countrymen. He went, and during a three weeks' journey, sometimes through pathless snows, preached the Gospel to hundreds of nominal Christians, many of whom had probably never before heard it in a language which they could understand.

Falling among Thieves.

At one time, when in company with some Armenians, they were pursued by Koords and one of the company robbed

of a gun, but Bedros was not molested. At another time, when they were about to lie down to rest in an Armenian house, six Koords entered, the chief of whom said to the master of the house : "Surely God has prospered us. These men have plenty of money, and we must have it, and all that they have." He recognized them as men who had in several cases thus robbed his guests, and entreated them to desist, or at least to wait till the men had left his house, but in vain. The chief robber replied : "If God should come down from heaven he could not prevent our taking what these men have." He then demanded of Bedros his watch and money and clothes. Bedros gave him his aba, a sort of cloak, and his watch, worth \$3,60, saying : "I doubt not God will give me another as good."

A Robber Convicted.

The rest of his clothes, and especially "the Board's money," he refused to give up unless they were taken from him by force ; and gathering courage, he began to set the robber's sins before him, asking : "Do you believe there is a God?" "Yes," replied the Koord. "Will all men die?" "Yes." "Is there a day of judgment to come?" "Yes." "There is indeed," added Bedros ; "and on that day all your deeds will be made known, and God will demand that you restore all that you have robbed.* You cannot give it. What will you do? If a naked man were in the water, and ten men with swords should come upon him and point their swords at his breast, saying, 'Give us one para, [equal to one tenth of a cent,] or we will kill you,' could he give it?" "No," replied the Koord. "So you," said Bedros, "will be naked before God in the judgment. When God demands of you this aba and watch, and all your stolen money, you cannot give

them, but must go to the place of torment and remain there forever. I pity you. I am pained on your account." Thus he went on till the robber, giving him back the watch and the aba, said, "I return you these, but my sins are already too great to be pardoned. I only ask that book which contains such truths, that I may have my son taught to read it. Were I to tell you my crimes, you would be filled with wonder." He then gave some account of himself, and closed by saying : "There is no hope for me."

Bedros gave him the book which he wished, a Turkish Testament, and told him of the thief on the cross, assuring him that *all*, even the worst of men, who like him seek pardon, will find it. "But," inquired the Koord, "will Christ come again to the earth that I may ask pardon?" "Is not the Gospel true?" inquired Bedros. "Yes," he replied. "According to that," said Bedros, "he is present *now* to pardon you." "That cannot be," said the robber. Bedros then told him how freely Jesus had pardoned Saul the persecutor, and had even prayed for his murderers; but the robber only replied : "Perhaps I shall repent and find pardon;" and lay down to rest.

It was then half-past three o'clock in the morning. Bedros, though a firm believer in the perseverance of saints, fearing that the unclean spirit had only gone out for a season, and would return with seven others more wicked than himself, to excite the Koord to take his life while asleep, did not lie down, but sat watching his sleeping convert till daylight. Upon waking, the Koord began with much delight to show his Testament to his companions, and to tell them of the wonderful truths which it contained. Bedros still feared that the robbers would cut them off on their journey and rob them, as they had once before done to a guest, when *bribed* to let him depart in peace, but they were unmolested.

* It is a part of the Mohammedan faith, that at the judgment, the wicked will be thus called upon to make good all the wrong which they have inflicted upon others.

Ahmednuggur Mission.—India.

ANNUAL REPORT.

A COPY of the introductory portion of the report of this mission for 1859, prepared for publication in India, has been received, and also reports of several stations; but most of the facts mentioned have been already noticed in the pages of the Herald, and only a brief abstract of these documents will now be given.

"The members of the mission have been

the same as in the previous year," "graciously preserved from severe illness," and "all able to pursue their usual work without interruption." "Even those residing at the villages were allowed to remain at their posts during the sickliest season." No new church has been organized within the year. One new native pastor has been ordained, and one has been removed from his charge at Ahmednuggur, and ordained over the native church at Bombay; his place at Ahmednuggur being very acceptably supplied by a licentiate. The statistics of the several churches are presented in the following table.

NAMES OF THE CHURCHES.

	No. of members January 1, 1859.	Received in 1859, on profession.	Received by letter.	Dismissed to other churches.	Excommunicated.	Died.	No. of members, December 31st.	Baptized children, January 1st.	Baptized in 1859.	Came from other churches.	Went to other churches.	Received to the church.	Died.	No. December 31.
Ahmednuggur, 1st, . . .	89	13		6	1	1	95	76	7				3	77
" 2d, . . .	25	6	2	2	3	28	16	5	6	1	2	2	15	15
Seroor,	27		2		1	26	21	3					3	25
Khokar,	55	2	2			58	65	7					1	69
Shingvay,	20	3		2		21	15	3			2		1	16
Chanday,	42	15			3	54	13	11					1	23
Lonee,	8	6	1			13	5	5						7
Kolgaum,	10	2	3	1	1	14	7	4	3		1	1		13
Dedgaum,	23	5		1		27	20	2					2	20
Gahoo,	11	11	2			22	7	3						10
Panchebaum,	9	1	1			11	3	4						7
Totals,	319	64	10	12	6	6	369	251	54	4	10	7	10	282

Of the eleven churches, nine are in villages in different directions from Ahmednuggur; "south and south-west, west and north-west, north and north-east." In the district lying east and south-east no church has yet been established, but the pastor of the first church at Ahmednuggur has spent two and a half months during the year, touring and preaching in that district.

Above 3,000 rupees were received from friends in India, to aid the mission in its work; 1,000 from one individual, (Mr. Tytler, the Collector of the district,) to supply in part the deficiency in the appropriations made by the Prudential Committee. The visit of Lord Elphinstone, Governor of Bombay, who also gave 300 rupees, is referred to with much interest, as is his course in maintaining the rights of native Christians against the unjust demands of the heathen, especially in the case of difficulties in regard to taking water from the public tanks.

of prosperity in the churches connected with this station," 13 persons having been received, by profession, to the first, and 6 to the second church, and 6 also to the church at Lonee. Two of the persons who joined the second church were a mother and son, connected with a regiment which was afterwards removed to the Southern Mahratta country. Two other members of the church also removed with this regiment. Ramkrishnapunt, the pastor of this church, has removed to Bombay, becoming pastor of the native church there.

The schools—that for catechists, that for small boys, and that for girls, the children of missionaries—have all been prosperous. Four of the boys in the school for catechists, and two pupils in the girls' school have united with the church. "A fine schoolhouse has been erected, by the aid of the ladies of the station, for the school for girls." Lectures on theology have been given to a class of six young men, and also "lectures on the Bible three days in each week, and one day on sacred chronology, attended by nearly all the boys in the school for cate-

STATION REPORTS.

Ahmednuggur.

"The past year," it is said, "has been one

chists, as well as by the students of theology." A meeting for prayer on every other day of the week, commenced in 1858, has been continued. "These meetings have become a bond of union among Christians, and have furnished opportunity for giving and receiving information on the religious interests of the people in Ahmednuggur and the neighboring districts."

Seroor.

A native pastor was ordained over the church at Seroor, in June. He had been preaching there, as a licentiate, for several years, and the relation between him and the people seems to be "one of mutual respect and affection." The church is now to make a monthly collection for the support of the pastor, thus, though few and poor, and able to do but little, recognizing the principle that they are bound to do what they can. It has been found necessary "to cut off three persons from the church, who have proved false to their covenant vows." One, suspended in 1858, has been restored.

The missionary at this station, Mr. Bissell, has spent most of the four or five months in which this kind of labor is practicable, in touring in the surrounding villages, and the native pastor has also performed some labor of this kind. Two or three out-stations have been occupied by catechists.

Two weekly prayer-meetings have been sustained by the few members of the church residing in Seroor. In September, a daily prayer-meeting was commenced in the chapel, and continued about six weeks, attended, every evening, "not only by members of the church but by many Hindoos, often thirty or forty being present." "Necessary absence rendered it impossible to continue these meetings, but even for so short a time, they were not in vain." Mr. Bissell says: "I have never felt more hopeful in regard to our work than I do now," though he does not see special outward indications of great success.

Khokar.

Preaching—Churches.

Mr. Barker, in sending a report of this station, mentions "for the most part uninterrupted health," and speaks "with special gratitude" of having been "able to remain at the station during the rainy season" with his family. He has preached on the Sabbath, once at the station and once at a place three miles distant, where a native helper has also conducted a second service. "Audiences have varied in number from 15 or 20 to 80, composed almost exclusively of Christians,

their families and friends." Considerable time has been spent in itinerating, by the missionary and his family, "adopting the plan of remaining from one to three weeks in tents, at a central place." He has had the assistance also, in this work, of "an excellent native catechist and his wife," whose "influence, instruction, and example, have been very salutary." To the church at Khokar, two persons were admitted by letter, and two by profession, during the year, and one was excommunicated, leaving the present number 58; and to that at Panchebaum two were added, one by letter and one by profession, making the present number 11. Many of the members of these churches have, it is said, "within the year, received fresh accessions of spiritual strength, and have shown an increasing desire to live for the glory of God and the good of souls."

Schools—Caste Prejudices Overcome.

The schools at Panchebaum and Khokar have made satisfactory progress. The former had a regular attendance of about twenty, and the latter of ten or eleven. That at Khokar was at one time nearly broken up by the influence of caste prejudice. The children of Mangs (the lowest caste) asked to be admitted, and were of course allowed the privilege. The parents of children already in the school remonstrated, saying that they must withdraw if Mangs were allowed to attend. The reply was, that they were free to do so, but that none who sought for admission should be refused. The disaffected persons, however, yielded their prejudices to the dictates of common sense and the entreaties of their children to be allowed to return, and after a time the school was again filled up, and all went on quietly as before. It is very difficult to secure a regular attendance at school, partly on account of the indifference of the parents, and partly because of the lack of energy in teachers, and the want of suitable school-rooms. A quiet and comfortable school-room is often indispensable to success. The attendance at the schools in the villages of Astagaum and Wadaley was so small that it was deemed advisable to discontinue them.

A new school has been organized at the village of Koorasungaum, on the Paira, (six miles from Khokar,) which promises to succeed, provided funds can be secured to build a school-room and a room for the teacher.

Chapels.

The benevolent gift of a warm friend to the mission cause, who resides in this vicinity, has enabled me to build chapels at Panchegaum and at Satral, (the latter place twenty miles south-west of Khokar, on the Paira,) and nearly to complete a third, at Khokar. The buildings at P. and S. were erected at a cost of \$61 and \$42 respectively, and each has a room under the same roof, for a catechist and teacher to reside in.

I feel confident that the progress of the work at Panchegaum and Satral is due, in no small degree, to the fact that the places of worship are entirely under the control of the helpers stationed there; since they can converse with inquirers and others at their own residence, without fear of interruption. A chapel is much needed at Koorasungaum, another at Khirdee, (near Panchegaum,) where a school has recently been established under favorable auspices, and still a third at Khokar. Our present place of worship is too strait for us, and besides, it is located in the Mahar quarter, where the religious and social prejudices of the higher castes will not allow them to come. We ask only for cheap, unadorned, thatched-roof buildings. One hundred and twenty-five or one hundred and fifty dollars will suffice to build the larger chapel needed at the station. May He whose is the silver and the gold incline the hearts of his people to furnish means to erect these temples to his praise!

Mr. Barker adds: "Scarcely a day has passed in which I have not been called upon to prescribe for the sick. During several weeks, when the cholera raged, nearly all my time was occupied in this way. I have reason to believe that some lives were saved by the remedies administered, and that many

have, as a result, become favorably inclined toward the religion of Him who went about doing good."

Madura Mission.—India.

ANNUAL REPORT.

THE report of this mission gratefully mentions general freedom from disease in the mission families during the year, the return of Mrs. Noyes, Mrs. Taylor, and Mrs. Rendall, who had been absent in the United States on account of ill health, and the arrival of a reinforcement, consisting of Mr. and Mrs. Chester and Miss Ashley. Little change has occurred in the native agency employed. The native pastors, though specially occupied with the care of their own churches, have engaged to some extent in labors for the evangelization of the heathen. The following language is used respecting

Results of Labor.

In looking at the results of the labors performed by ourselves and our native helpers during the year, we are thankful for evidence that our efforts have not been in vain, though we have not seen the power and grace of God displayed in the conversion of sinners to such extent as we have earnestly desired.

In respect to the heathen generally, we are confident that a very decided though gradual change is going on in their minds, favorable to Christianity. The change becomes very apparent when a series of years is passed under review. Our helpers, who are in some respects better able to judge than we, speak very decidedly upon this point, and are much encouraged. Some of the favorable indications are the following. The people are almost every where ready to listen without opposition. They often acknowledge, and we have reason to believe with sincerity, that their own systems of religion are false. They are more and more neglectful of idolatry and its accompanying ceremonies. They generally receive our catechists without opposition, and often treat them with much respect. Cases of conversion among the middle and higher classes

are much more frequent than they were a few years ago. An increased desire for books is manifested; all, who are able to read, with very few exceptions, being glad to obtain them. More than 32,000 tracts, and more than 3,000 portions of Scripture, have been distributed the past year. A smaller number of the latter have been given away than in some previous years, owing to the fact that greater efforts are now made than formerly to sell such books.

Churches.

There are 28 native churches, to which 78 persons were added during the year by profession. The total number of members now in good standing is reported as 1,012. Some discrepancy between the present and former returns from one station is mentioned, arising from a former "accidental omission." The churches are spoken of as "generally in a healthy state." There have been comparatively few cases requiring discipline within the year, and in several instances increased activity and prayerfulness are noticed.

Village Congregations.

From among the heathen and Roman Catholics, chiefly from among the former, 267 persons have been added to our village congregations during the year, in excess of the loss from death and other causes. The gain is somewhat less than that reported last year, but the loss is also less. The reports of the different brethren show, too, that the number who have left is smaller in proportion to the number received; an indication of increased stability. The loss reported is confined to stations without the care of a resident missionary. And in one case, where indeed a greater loss is reported than at any other station, the loss is only apparent. The greater our experience, the less is our liability to imposition, and the more knowledge the heathen gain of Christianity, the less likely are they to propose embracing it from unworthy motives. There is, therefore, more ground to hope, that those inclined to join us are moved by conviction and

will stand firm. And we are happy to find that, among the members of our congregations, cases of relapse, either from opposition or for other reasons, are far less frequent than formerly.

We are thankful, also, for other signs of improvement. We see in many, an increased desire for knowledge. Almost all learn regular lessons, from catechisms and the Scriptures, and cases of adults learning to read are not infrequent. More than forty men, and from ten to fifteen women, are known to have learned to read since becoming Christians, without attending school; and more than sixty men, and a large number of women, are now making efforts to learn, so as to be able to read for themselves the Word of God. Many manifest an increased desire for the education of their children. As a result of this, in part, the number of Christian children now in school is greater, by more than one hundred, than it has heretofore been; and the proportion of children in school to the whole number, is considerably increasing. Most of the brethren report the members of their congregations as becoming more strict in the observance of the Sabbath and more regular in their attendance at meeting; and the statistics show that the average attendance on the Sabbath has been considerably larger the past year than for the two years previous. Another important particular in which there has been improvement, is in the disposition of the people to help themselves, and to contribute to objects of benevolence. In most of our congregations, the people now assist, by labor or in other ways, in building their churches and keeping them in repair. The amount of money contributed by them the past year is 665 rupees and 13 annas; a sum considerably larger than they have given in previous years.

The following tabular view presents the statistics of the village congregations, connected with the several stations of the mission.

STATIONS.

	No. of congregations.	Men.	Women.	Children.	Total.	Men able to read.	Women able to read.	Children able to read.	Av. attendance on Sabbath.	Marriages.	Deaths.	Balance of gain or loss.
Madura,	17	172	158	209	539	58	29	56	339	5	13	+13
Dindigul,	10	132	110	260	502	57	24	48	340	7	10	+65
Tirumungalum,	12	238	183	283	704	102	14	37	388	8	11	+56
Tirupuvanum,	7	74	58	91	223	28	4	11	128			+41
Mandahasalie,	42	673	498	788	1,959	147	27	104	1,022	17	11	+117
Malur,	9	62	68	105	235	22	8	24	138		4	+14
Periaculum,	20	308	327	504	1,139	70	13	29	564	12	27	+10
Battalagundu,	11	92	98	125	315	23	20	28	240	6	6	+33
Patianur,	1	12	8	8	28	3		2	13			-26
Pulney,	4	43	41	60	144	12	5	8	103			+2
Pasumalie,	1	15	7	19	41	15	5	11	41			+12
Sivagunga,	4	46	38	67	151	16	1	11	60	1	1	*-68
Usalumpatti,	4	35	15	41	91	10	1	1	50		1	-2
Total,	142	1,902	1,609	2,560	6,071	563	151	370	3,426	56	84	+267

* "The apparent loss at Sivagunga must be owing to a previous error in the enumeration of children."

Schools.

The more important statistics of the village schools are embraced in the following table.

STATIONS.	Teachers.			Pupils.						Whole number of pupils.
	Males.	Females.	Whole number.	Christian boys.	Christian girls.	Total.	Heathen boys.	Heathen girls.	Total.	
Madura,	7	2	9	72	36	108	55	8	63	171
Dindigul,	5	5	10	59	30	80	49	11	69	149
Tirumungalum,	2	4	6	45	26	71	12		12	83
Tirupuvanum,	7		7	54	16	70	45	8	53	123
Mandahasalie,	10	4	14	120	49	169	27		27	196
Malur,	6		6	18	3	21	32		32	53
Periaculum,	10	1	11	73	20	93	56	1	57	150
Battalagundu,	4	1	5	56	9	65	27		27	92
Patianur, (no school.)										
Pulney,	1	1	2	10	12	22	8		8	30
Pasumalie,	1		1	13	7	20	3	1	4	24
Sivagunga,	1		1	9	1	10	1	2	3	13
Usalumpatti, (no school.)										
Total,	54	18	72	520	209	729	315	31	346	1,075

Eighteen of the seventy-two schools are taught by females, six or eight of whom are graduates from the female boarding school.

In the Seminary at Pasumalie there are, in all, 58 pupils, "of whom 9 compose a temporary class of catechists." Of the others, 37 are pursuing a full course of study and 12 a shorter course. 9 of the pupils have been admitted to the church within the year, and "the principal reports the teachers as ever active in their efforts to promote, in those about them, spiritual life and activity." He also says: "Meetings for prayer among the scholars have been frequent, and I have

reason to believe that the principal burden of their prayers has been the outpouring of the Holy Spirit upon ourselves and upon the people. Most of the students, as well as the teachers, have also improved every opportunity of laboring among the people during their vacations, at the feasts so frequently occurring in the neighborhood, and in their leisure hours on Thursday and Saturday afternoons."

The number of pupils in the female boarding school is 54; "a greater number than has been in it at any one time for twelve years," though "the standard of admission

is considerably higher than in the earlier years of the school;” and the report states:

A class of eight graduated in March, one of whom returned to the school as a teacher. Six have been usefully employed in teaching village schools. Mr. Capron says of these: “Reports come back to us that the schools increase and prosper under their instruction. The boarding school gains thus in favor with our native Christians, and other parents desire to send their daughters to Madura, that they may be made like those who have returned to their native villages as teachers.” One pupil has been received to the church within the year.

Dispensary.

Our Dispensary is still under the care of Mr. Cheeseman, our native medical assistant, superintended by the missionary of the station. Three thousand four hundred and ninety-five persons have resorted to it for medical treatment during the year, and many of the higher classes in Madura have been visited at their houses. The influence of the Dispensary is thought to be increasing. To all the sick who visit it, and to those accompanying them, the Gospel is regularly preached, and to such as can read, tracts are given. The missionary himself is often the preacher, and always finds an attentive audience. “The Dispensary would afford,” he says, “a most interesting field for a medical missionary.”

Wants of the Field.

The report proceeds to speak of some of the wants of the mission, and says:

Here then is a field embracing nearly eleven thousand square miles, and containing at the time of the last census, 1,800,000 souls, left to ten missionaries—one to 180,000 people, scattered over an area of more than a thousand square miles! We are thankful for the privilege of reporting a thousand persons as communicants in the church of Christ,

and five thousand others who have forsaken idolatry, have accepted the Bible as the foundation of the only true faith, and are regularly taught its doctrines. But we shrink from contemplating the condition of the remaining *one million, seven hundred and ninety-four thousand!* We rejoice that we may point to nearly one hundred and fifty Christian congregations, each of which we trust sends out some light upon the surrounding darkness; but we are pained to think that there are numerous villages, within the limits of all our station districts, that have never yet been visited by the herald of salvation, and that upon some of these districts the light of the Gospel has scarcely dawned.

The masses of the people are too ignorant, and consequently too insensible of their spiritual wants, to travel long distances, or in other ways to make sacrifices, for the sake of finding the way in which they may obtain the forgiveness of sin. The only hope, so far as most are concerned, is in the efforts of the living preacher, who may visit them frequently in their own villages and houses, and entreat them, in Christ’s stead, to become reconciled to God. But alas! how vast the number to whom this ground of hope is not extended. * * *

The Spirit needed.

Finally, we need more than all else, the out-pouring of the Holy Spirit. And one object in alluding to this subject is to request the prayers of the people of God in our native land, in our behalf.

We need this ourselves; to increase our love, strengthen our faith, quicken our zeal, and give more efficiency to our labors. It is needed for the conversion of our children. Our native helpers need it; to make them more conscientious, more earnest in love, more self-denying, more anxious for the salvation of their countrymen and the honor of God. The usefulness of many would be increased, almost beyond calculation, by such an effusion of the Spirit as is

now enjoyed in many places. Such a visitation, too, would cause many private Christians to become really and effectually preachers of the Gospel. It would root out from our churches the remnants of heathen feeling connected with the subject of caste, and implant humility and love. It would bring into the fold of Jesus, and convert into bright and shining lights, many members of our congregations who have no reasonable hope of heaven, and exert little if any influence. It would open the hearts of the people to contribute to the building of churches and the support of pastors and catechists, and the teachers of their children, to an extent heretofore unknown. It would convert many of the more influential heathen, already intellectually convinced of the folly of idolatry, into active, working members of the church. It would prepare great numbers to receive the "crown of life," who will otherwise perish.

Stated meetings are held at several of our stations, to pray for this one object. All our helpers, and many of our church members, have heard much of the wonderful work of God now in progress in other parts of the world. Many seem earnestly desirous to witness a similar work here, and some speak and pray, at times, as if such a work were already commenced in their hearts.

Will not Christians in America, during this "Year of Jubilee," pray for their missionaries, for the native converts, and for the heathen, with a frequency and an earnestness before unknown? May the Lord lead them thus to pray. And may he listen to their prayers, and pour out his Spirit here, as he is pouring it out in so many other places. Then shall we be able, when the period returns for a repetition of the inquiry, "What of the night?" to respond, with a significance never before possible, "The morning cometh!"



Recent Intelligence.

NORTHERN ARMENIANS.—Mr. Trowbridge of Constantinople, in accordance with "a vote of the station," recently visited Brusa, for the express purpose of seeing the man who was referred to in a letter published in April, as the leader of the new sect of which such surprising statements were made, several of whom had visited Mr. Williams, exciting great interest by their appearance, and one of whom has since been baptized. Mr. Trowbridge's account of the man must very much destroy any interest which had been felt in him, whatever may prove to be true of those called his followers, and can hardly fail to excite many fears that the whole matter has been greatly exaggerated. He is represented as "most ignorant and lazy," "utterly ignorant of some of the most simple and fundamental doctrines of Christianity," a fanatic who "affirms that he has had innumerable nightly visits of angels, and that he spends many nights, till four o'clock in the morning, in communication with God through these beings."

It may be proper to say, that the letter giving an account of this man and his followers, was not published until after consulting the writer, by letter, as to the expediency of publishing. It should also be stated, that a letter on business, from Messrs. Dwight and Bliss, written March 24, only three days before the date of Mr. Trowbridge's letter, speaks very strongly of the magnitude, the importance and the promise, of the work among the Turks. "The Mussulman field," they say, "is large, and it seems to be in a highly interesting and promising state, especially just now at the capital. We should not be so much surprised to find ourselves beset by several thousand Mussulman inquirers, in the course of a year or two, as we are at what we have already seen among them."

Mr. Wheeler writes from Kharpoot, March 24:

We are having more than usual encouragement in our work, especially in the city and some of the out-stations. On the Sabbath of our last communion, the audiences were larger than ever before, being in the forenoon, 200, and in the afternoon, 190. A number of persons desire admission to the church, of whom four will be examined soon, for admission at our next communion.

You notice that we are again occupying Husenik. This is done at the earnest request of a number of persons there, and the audiences on the Sabbath are quite good. In Perchenj, the other place newly occupied, there is much encouragement. It is a village

of 950 Armenian and 1,600 Turkish inhabitants. Though but seven miles distant, and in full view of our house, until within a few weeks we had visited the place but once, and then only for a few moments. One Bible found its way there, and was soon followed by a number of others; and then came an earnest call for preaching. Mr. Barnum and myself spent the last Sabbath there, going Saturday evening, and preaching to an attentive audience, literally from morning till night; when, worn out with fatigue, and I being sick with headache, we were obliged, contrary to our intention, to return to the city after sunset, to prevent spending a good part of the night in the same way. Among the crowd there were several who appear to be sincere friends of the truth, and two of whom seem to be true Christians. These persons had before visited us at the city and purchased copies of the Scriptures, which they sold again to others who lacked the courage to come to us. We have now deposited books there for sale.

Our receipts for books were never so large as now, the amount taken since January 1, being \$240. \$50 were received in one week, and that although the supply of three of the five styles of Bibles usually on hand is exhausted. Among the sales since January 1, are more than 100 copies of the entire Bible.

SOUTHERN ARMENIANS.—Dr. Goodale, of the company who sailed from Boston, February 13, writes from Smyrna, March 27:

Through the kind providence of God we are safely landed in Smyrna; and we feel like falling down before Him who holds the winds and the waves in his hand, and offering him unfeigned gratitude and thanks. We reached here last Sabbath, at 5 o'clock in the afternoon, forty days from Boston; but did not come on shore until Monday morning, when we found Mr. and Mrs. Ladd waiting to give us a hearty welcome.

We have great reason to be thankful for our pleasant voyage. Capt. Weston proves himself a most worthy and estimable man. We all became very much attached to him, and he, in turn, expresses much gratitude that we were permitted to journey together. Our voyage has been one of almost unmixed pleasure. All were happy in each other, not the least unpleasant feeling having once arisen. We have enjoyed sweet and heavenly communion, and have spent much time in prayer and in conversation on religious themes. Every attention was paid to our physical wants that we could possibly ask.

The company consisted of Rev. Messrs. Goodale and Goss, with Mrs. Goodale, for the Southern Armenian mission, Rev. W. F. Arms and wife, for the Northern Armenian, Miss A. L. Mason, for the Syrian, and Rev. A. L. Thompson and wife, with Misses A. J. Beach and H. N. Crawford, for the Nestorian mission.

Mr. Schneider wrote from Aintab, March 21. He had recently visited the out-station Killis, and was much gratified by what he saw there. The place was supplied by a licensed native preacher from Aintab, who

appeared much interested in his work, ready to spend and be spent, and was very acceptable to the people. "Quite an impulse has recently been given to the work there. A very earnest and active spirit of inquiry has been awakened, not only among Armenians, but more or less also among Catholics and Greeks." The school of the Protestants is full, having over 100 pupils, a large proportion of them children of Armenian parents; "and almost every week some new children are brought by them." The Sabbath school is large, attended not only by the children, but by adults, in the form of Bible classes. The audience on the Sabbath is ordinarily from 150 to 200; but when Mr. Schneider was there, "on the first Sabbath there were 250, and on the second about 300." On the second Sabbath the Lord's supper was administered, and seven new members, six of them males, were received to the church; making the whole number twenty-five. Our brother writes:

The state of the Mussulmans in Killis is remarkable. There is a willingness to listen to arguments in favor of Christianity that is uncommon; and there is less of bigotry and bitter hatred of the Gospel than is found in many places. By intercourse with Protestants and the reading of the Scriptures, many of them have obtained glimpses of the truth, and a very few are more or less convinced that Christianity is true and should be embraced. One has even confessed such convictions. A few are present every Sabbath, and listen respectfully. While I was there, fifteen Mussulman males, and several females, attended a service; and the head of the Turkish police came, just as the audience were dispersing, saying that he intended to be in season to listen. He also remarked, that he had several times come to the windows to hear, fearing that his presence might not be acceptable within. Apparently there is no place in this region where there is so much prospect of a work soon to be done among the Mussulmans, and when it is remembered how hostile has been the attitude of this people to Christianity in times past, such developments are very encouraging.

I could not but feel that good progress, on the whole, has been made in that place. Nearly twelve years ago, when I first passed through to Aintab, all was stagnation and spiritual death. I remember, distinctly, how sad I felt in view of the moral condition of the people, and the question pressed painfully upon my mind: "Will the Gospel ever gain an entrance here?" But it has entered, and found a lodgment. There is now a respectable community of Protestants, a church of 25 members, a school of over 100 pupils, a Sabbath school of 150, and a regular audience of from 150 to 200. A substantial church edifice has been erected, and the Protestants are not only a formally recognized community, but command the respect of all—Mussulmans, Armenians, Greeks, Catholics and Jews. In one word, the Gospel, with all its appliances, has been intro-

duced, and is doing its work not only among the Christian population, but has begun it also among the Mohammedans. Surely we may thank God and take courage.

Dr. Pratt, "the nominal occupant of Aleppo," has resided at Marash, by vote of the mission, most of the time during the last year. About to return for a time to the United States, he made a report of the station in April, in which he says:

"In the month of September, the former helper, Nazar, returned to Aleppo, and the place may be considered as filled, more or less permanently. Eminently fitted for his position, he has labored untiringly to heal the unhappy difficulties mentioned in former reports, and has succeeded so far as to bring the party who were first offended against, and then took a false position, to take steps that are satisfactory, and which, if persevered in, will remove from them the censure of the church. In this respect the state of things is satisfactory, but, on the other hand, we cannot report any additions to the church or the community. The audiences on the Sabbath are large, but are mostly composed of strangers from abroad. Fifty or sixty is an ordinary attendance. In respect to books, although the sales are not much in advance of former years, we see a decided breaking down of prejudice among the people. Greeks, Catholics and Armenians, all purchase more or less freely now, and our primers, and especially Scriptures, are used in their schools. Only the Maronites persist in not using our books. They have had a press of their own for a year or two, but their prices are too high, and it seems likely to be a failure. Our school has been continued and has about twenty scholars, several of them Armenians."

The state of things at Killis he also speaks of as very promising, giving much the same account as is given in the later communication above, from Mr. Schneider of Antioch, and then adds:

"In conclusion, we thank God for the work in Killis and take courage for Aleppo. It is a worldly and wicked city, but needs the Gospel all the more for that, and we are willing to spend and be spent for it, if it be God's will concerning us. It is important in itself and important in its relations, and we hope will not be left unoccupied. We commend it to the mission, trusting that the best possible provision may be made for it, and leaving it to our heavenly Father to place us here again or not, as may seem best to him."

GREECE.—Dr. King writes from Athens, January 26, that he finds he distributed during 1859, between eight and nine hundred copies of the Scriptures. "As to my trial," he says, "I know nothing further, but shall probably know something in the course of six or eight weeks." Respecting another matter he writes:

The bishop that purchased of me, last year, four hundred Testaments, for distribution in his diocese, has applied to Mr. Kalopothakes

for five hundred more. Two or three days since he sent to inquire at what time I could see him, as he wished to call on me. I appointed the day and hour, but when the time came his heart failed him, and I was asked to have an interview with him at the house of Mr. Kalopothakes. At first I felt half inclined to say, that if he were afraid to call on me I would not call on him. I went, however, and had a long conversation with him on the subject of religion. During the conversation, and almost at the commencement of it, he said that it was a thing well known and acknowledged by all, that those of my denomination were the most upright and moral people in the world; that here they have a *form* of religion, but that it has little or no influence on the heart and life of those who profess it. I told him that if he would put the Word of God into the hands of the priests under him, and enjoin upon them to read and study it attentively, and to go about and read it to the people, instructing them to walk according to that word, he would be a good shepherd. This, he gave me to understand, he endeavored to do. On the whole, I was very glad I went to see him. The priest, or deacon, who was with him, nodded assent to almost every thing I said, and seemed interested in the conversation.

SATARA.—A letter from Mr. Ballantine, of Ahmednuggur, dated February 21, speaks of a recent visit to Satara and the vicinity, and expresses decidedly favorable impressions respecting the importance and promise of that field. He "would not say that the people of Satara are particularly difficult of access," and thinks "the number of *outside* hearers [attendants on preaching] is much greater at Satara than at Ahmednuggur." The Ahmednuggur mission had just decided to send Mr. and Mrs. Dean to Satara for a few months, to assist the brethren there, who were much in need of such assistance.

MADURA.—Mr. Burnell wrote from Malur, January 11:

I write you now, in the midst of a week of special religious observances. Every morning, from half past six to half past seven, there is a prayer meeting at each of our stations, and the week is observed in like manner at many of the mission stations in India. Missionaries and native converts are seeking, in an unusual way, the outpouring of God's Spirit. Monday was observed as a day of fasting, with special remembrance of Protestant Christians throughout the world; and so, each morning, we have definite objects for prayer, according to a plan adopted by the mission. We can feel, therefore, that many are at the same time offering the same petitions before God. May he in infinite mercy grant, that while so many other portions of the earth are blessed with the presence of the Spirit, India, with all her millions, shall not be passed by.

Much of my time, during the year, has been spent in visiting Christian congregations in the villages, and in preaching to the heathen. Within the last two years, I have traveled on tours 2,070 miles. This would not be much

in a land of railroads, but it is something in an ox cart, at a speed a little above an average of two miles an hour. During the four years that I have now been connected with the Madura mission, I have traveled over 6,000 miles.

Monday, Jan. 16th. Yesterday the Communion was administered. Duty seemed to require that two persons, who have hitherto communed with us, though not members of the Malur church, should be debarred the privilege of coming to the Lord's table, on account of their refusal to renounce caste. This was unpleasant, but the path of duty appeared plain. The Holy Spirit was, it is believed, especially present, and has been so during the week. Two individuals are, apparently, sincere and earnest inquirers for the way of salvation through faith in Christ, both of whom have been Romanists. May God grant, that this may be "the beginning of days" to the Malur station.

Mr. Taylor, of Mandahasalie, wrote Jan. 27. He refers to the annual meeting of the mission, which occurred immediately after the week of prayer, as having been truly a pleasant one, and says: "There seemed to be a growing hope that the Lord will more signally make known his salvation in our mission." Alluding to "some pleasing incidents," he mentions that "pastor H. Zilva is able to say, that in the Pariah part of his village there is not now one heathen. The last one has yielded and come under Christian instruction. Among the higher castes also, the cause in that place steadily advances."

SHANGHAI.—The annual report of the Shanghai mission, for 1859, is received. It refers to the death of the two beloved brethren, Macy and Aitchison; to the wide openings which China seemed to present in 1858, and the want of ready response, by churches co-operating with the Board, to appeals then made for help; to the embarrassed condition of the Board's treasury; and to opportunities not appreciated and improved, taken away, as in a moment, in the providence of God; and then appeals, earnestly, for special prayer, increased contributions, and more laborers, for the many millions of heathen in that empire.

Respecting the labors of the year, it is said, regular services have been maintained at two places in Shanghai on the Sabbath, and frequently during the week in the chapel at the south gate. "For two months past, an evening service has been held by Mr. Blodget at another chapel in the city." The distribution of Bibles and tracts has been mostly among men from the north part of China. "In connection with Mr. Culbertson, the historical books of the Old Testament, from Judges to Esther, have been translated or revised," and "a new edition of the New

Testament has been printed." "The boarding school, of twenty pupils, under the care of Mrs. Bridgman, and two day schools, of twelve pupils each, have been continued very successfully." "A day school for boys has also been in successful operation at the south gate," with twenty pupils. Eleven members have been added to the church, which now numbers seventeen, and "there are other individuals who appear unusually interested in the truth."

FUH-CHAU.—A letter from Mr. Baldwin, who sailed from New York, September 27, with his wife, and Rev. S. F. Woodin and wife, announces their arrival at Fuh-chau on the 7th of February. They had been "much favored on the voyage."

GABOON.—Rev. M. L. St. John and wife, and Rev. W. H. Clark, who sailed from New York, September 27, to join this mission, arrived at Baraka, January 27, "in good health and spirits." Mr. Bushnell wrote, February 21, that for a few weeks the health of the members of the mission had been better than usual, and for two months the Sabbath services had been better attended by the people. The French Jesuit Bishop, who had been absent for a year and a half, had returned with a reinforcement; and it was supposed that they were intending to "enlarge and extend their operations."

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Brunswick, Eliza Chapman,	5 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, B. Tappan,	50 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Cornish, Albert Cole,	10 00
Kennebunkport, South cong. ch.	
and so.	45 00
Sanford, John Storer, to cons. Rev.	
JOSEPH STORER of Fisherville,	
N. H., and Rev. EZEKIEL TRUE	
of Gilford Village, N. H., an	
H. M.	100 00—155 00
	210 00

Bloomfield, Erro Mainensis, 2; M. E.	
D. 2; Mrs. E. D. 1;	5 00
South Paris, Cong. ch. m. c.	15 00
Skowhegan, T. S. G.	3 00
Sweden, Rev. A. Loring and others,	10 00—33 00
	243 00

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bethlehem, Two individuals,	6 00
Hanover, Dartmouth college ch.	
and so. which with prev. dona.	
cons. EVERETT K. SMITH an H.	
M.	50 00—56 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Hollis, Cong. ch. and so.	47 00
Merrimack, Cong. ch.	45 00

Nashua, 1st ch. and so. wh. with prev. dona. cons. JESSE CROSBY and Mrs. CHARLES P. GAGE H. M. 160,75; SALLY LUND, to cons. herself an H. M. 100; 260 75	
New Ipswich, 1st cong. ch. and so. 43 25	
Pelham, Gent. asso. 28; la. asso. to cons. Rev. JAMES H. FITTS of Boxboro', Mass., an H. M. 50; friends, 9; 87 00—183 00	
Merrimack co. Aux. So. G. Hutchins, Tr. Pittsfield, Cong. ch. and so. 26 00	
West Boslawen, Cong. ch. and so. wh. with prev. dona. constitute EPHRAIM LITTLE an H. M. 93; Henry L. Dodge, 25; la. char. so. 9; 132 00	
West Concord, Rev. H. P. Tenney, 5; ten. indiv. 3; 8 00—166 00	
Rockingham co. Conf. of chs. F. Grant, Tr. Salem, Cong. ch. and so. 14 00	
Strafford co. Conf. of chs. E. J. Lane, Tr. Durham, Cong. ch. and so. 91 03	
Laconia, B. T. Sanborn, 10 00	
Meredith Village, Cong. ch. 25 00	
Meredith Bridge, do. and so. 31 25	
North Sandwich, do. 5 95	
Sanbornton, do. m. c. 50 00	
Tamworth, do. 54 35—237 55	
Sullivan co. Aux. So. N. W. Goddard, Tr. Acworth, Rev. Amos Foster, 10; Mrs. Lucy McLane, 10; a friend, 1; 21 00	
Cornish, Cong. ch. la. asso. 17 20—38 20	
	1,024 75
VERMONT.	
Addison co. Aux. So. A. Wilcox, Tr. New Haven, Gen. Nash, 100 00	
Caledonia co. Conf. of chs. E. Jewett, Tr. Barnet, Cong. ch. 23 00	
St. Johnsbury, East cong. ch. and so. 22,83; South cong. ch. and so. m. c. 48,17; 2d cong. ch. and so. m. c. 46,08; friends, 200; 317 08—340 08	
Chittenden co. Aux. So. E. A. Fuller, Tr. Burlington, R. N. G. Clark, 50; Mrs. R. W. Francis, 100; 150 00	
Jericho, Mrs. Charles Lyman, av. of gold ring, a mother's gift, 5 25—155 25	
Franklin co. Aux. So. C. B. Swift, Tr. Georgia, Cong. ch. and so. 11 00	
Swanton, do m. c. 10; Mrs. A. Skeels, 5; 15 00—26 00	
Orange co. Aux. So. Rev. J. C. Houghton, Tr. Thetford, John Pratt, 10 00	
Orleans co. Aux. So. Rev. A. R. Gray, Tr. Barton, Cong. ch. m. c. 11 00	
Charleston, Mrs. S. Barnard, 1; Mrs. S. Huntington, for sch. at Tocat, 2,25; 3 25—14 25	
Rutland co. Aux. So. J. Barrett, Tr. East Poultney, Rev. J. G. Hale and wife, 10 00	
Orwell, Rev. Job Hall, wh. with prev. dona. cons. Miss SARAH E. HALL an H. M. 20 00—30 00	
Washington co. Aux. So. G. W. Scott, Tr. Waitsfield, Cong. ch. special effort, 20 00	
Windham co. Aux. So. F. Tyler, Tr. Clarendon, Frederick Button, to cons. HIRAM F. BUTTON an H. M. 100 00	
Grafton, Rev. M. B. Bradford, 5 00	
Windham, Cong. ch. gent. and la. 38,29; Mrs. H. Emery, dec'd, 5; 43 25—148 25	
Windsor Co. Aux. So. J. Steele, Tr. Gaysville, Cong. ch. m. c. 4; an indiv. a jubilee offering, 5; 9 00	
Hartford, H. A. wh. with prev. dona. cons. Rev. AUSTIN HAZEN an H. M. 25 00	
Springfield, Cong. ch. and so. m. c. 32 00	
Windsor, Friends, 10 00	
Woodstock, Cong. ch. m. c. 12; M. Ladd, 4; 16 00—92 00	

Alburgh Springs, Friends,	2 00
Morrisville, Cong. ch.	25 00
Johnson, M. Dimick,	10 00—37 00
	972 83
Legacies.—Cornwall, Lucy Ketchel, by John Ellsworth, Ex'r, 81,75; less exec. 33c.;	81 42
	1,051 25

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Barnstable co. Aux. So. W. Crocker, Tr. North Falmouth, Ladies, wh. with prev. donation cons. Rev. LEVI WHEATON an H. M.	26 00
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Truro, Cong. ch. and so. 20 00—108 60	
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Williamstown, College ch. m. c. 15; Henry W. Paul, 25; 40 00—140 00	
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Andover, South ch. and par. gent. 233,62; ladies, 118,44; m. c. 17,25; 369 31	
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Topsfield, A friend, (of wh. for Mr. Van Lennep's sch. 2;) 5 00—601 65	
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West Amesbury, A friend, 5 00—87 70	
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Westford, P. L. Luce, 5 00—54 85	

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Unknown, 2; do. 5; do. 10; 17 00—184 55		
	11,568 38	
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	13,768 38	
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Canterbury, Cong. ch. 20 00		
	1,149 30	
<i>Legacies.</i> —Danbury, Rev. Nathan Burt, by Smith Keelee, Ex'r, 53 51		
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	1,414 13	
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Utica, 1st pres. ch. m. c. 4,67; a friend, 5; 9 67—58 02		

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Delanti, A friend by Rev. E. D. C.	3 00	J. H. C. 2,50; S. A. B. 1; 943,50;	
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Flushing, A cheerful giver,	10 00	B. and wife, 2; a lady, 10; 1,39 01-1,113 46	
Glen's Falls, Pres. ch.	80 00	Clifford, Welsh cong. ch.	24 00
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Huron, Pres. ch. Jubilee coll. 10,65;		Wellsboro', do.	18 00
Mrs. E. A. Craft to cons. ALFRED P. CRAFTS an H. M. 100;	110 65	Springfield, do.	18 00—603 00
Irvington, Pres. ch. m. c.	31 27		
Jordan, Pres. ch.	5 00		1,716 46
Keeseville, Cong. ch. wh. with prev. dona. cons. JONATHAN DAVIS an H. M. —	64 00	DELAWARE.	
Lyndoville, S. Tappan, (of wh. to cons. Rev. O. HOLMES BARNARD an H. M. 50;) 62; less ex. 31c.;	61 69	By Samuel Work, Agent.	
Lyons, Pres. ch. 67,70; m. c. 1,21;		Wilmington, Hanover st. ch. m. c. 68,07; fem. miss. so. 33,50; to cons. GEORGE BUSH an H. M.	
ladies, 6,50;	75 41	New Castle, Ladies, members of the New Castle miss. so.	101 57
Malden, Pres. ch. m. c.	20 00		20 00
Middleburgh, John Moase,	5 00		121 57
Milton, C. T. Ordway,	2 00		
New York, A friend, a thank-offer- ing, 5; "restored by a penitent," 15; a lover of the missionary cause, 3; Washington Heights pres. ch. m. c. 30,20;	53 20	OHIO.	
North East, Pres. ch. m. c.	44 00	By G. L. Weed, Tr.	
Parishville, W. Abram, 5; P. Gil- bert, 2;	7 00	Cincinnati, Third pres. ch. m. c. 13,73; coll. in part (of wh. from P. Hinkle to cons. Mrs. ELIZA- BETH SAGE an H. M. 100; A. H. Hinkle, to cons. FRANK HINKLE an H. M. 100;) 294; 2d pres. ch. in part, 210,18;	517 91
Pembroke, Pres. ch. 8; express charges, 50c.;	7 50	College Hill, Pres. ch. m. c.	6 35
Plattsburg, 1st pres. ch. and cong. coll. and m. c. 45; a friend for the Cherokee mission, 5;	100 00	Bainbridge, do.	11 00
Rome, Pres. ch.	89 60	Greenville, 2d do.	13 00
Sand Lake, Pres. ch.	44 89	Walnut Hills, C. G. Hyde, 5; Lane sem. pres. ch. 310,25; m. c. 8,18;	323 43
Smyrna, A. Huntington,	4 89		
Spuyten Duvvil, Mrs. Dr. North,	10 00	Ded. disc. and unc. money,	871 69
Troy, Nail Works m. c. 10; a friend, 6;	16 00	Mesopotamia. Pres. ch.	5 00—866 69
Walton, 1st cong. ch. in part, 25; pres. ch. in part, 37;	62 00	Nelson, Polly Hannahs,	7 55
Waverly, Pres. ch. Jubilee coll.	20 00	Tallmadge, Rev. William Hanford, which with prev. dona. cons. Mrs. AMELIA HANFORD an H. M.	10 00
Wolcott, do. do.	25 47	Windham, Mrs. L. H.	35 00
Yonkers, do. m. c.	80 00-1,311 75		1 00—53 55
	4,687 21		920 24
Legacies.—Brunswick, John Thomas, by Martin S. Stetson, Ex'r, 3,030 00		INDIANA.	
Fulton, I. Darrow, by I. E. Dut- ton, Ex'r,	150 00	By G. L. Weed, Tr.	
Troy, Stephen W. Dana, int. by R. D. Silliman,	60 00-3,210 00	Indianapolis, 4th pres. ch. m. c.	6 70
	7,897 21	Terre Haute, Fem. coll. m. c.	11 78—18 48
		Madison, 2d pres. ch. in part,	140 00
			158 48
NEW JERSEY.		ILLINOIS.	
Cape Island, Rev. L. Brewster,	2 00	By G. L. Weed, Tr.	
Jersey City, W. H. Talcott,	33 15	Rushville, Pres. ch.	
Morristown, Coll. in part, 30; Mrs. L. Woodruff, 4;	34 00	Batavia, James Bradley,	12 00
Newark, South Park pres. ch. young people's miss. so.	25 00	Bunker Hill, Cong. ch. special dona.	1 00
New Brunswick, A fast friend,	10 00	Canton, Mrs. Matilda Jones,	52 85
Orange, Pres. ch.	75 00	Carlinville, Pres. ch. m. c.	2 00
Paterson, H. A. Stimson,	10 00	Chicago, HOWARD Z. CULVER, wh. with prev. dona. cons. him an H.	10 00
South Orange, Pres. ch.	7 50—211 65	M. 50; F. H. Boyden, (of wh. to cons. Mrs. J. M. BOYDEN of Shef- field an H. M. 100;) 130;	180 00
		Freeport, 1st pres. ch. 29,66; ex. 59c.	29 07
		La Harpe, W. T. Runnels,	7 00
		Wayne Centre, A thank-offering,	3 00
		Woodburn, Cong. ch.	7 70—292 62
			304 62

	MICHIGAN.		
Monroe, Pres. ch.		45 40	
	WISCONSIN.		
By Rev. S. G. Clark.			
Dunton, Pres. ch.	1 00		
Elk Grove, Cong. ch.	5 00		
Jefferson, Pres. ch.	8 59		
Knoxville, do.	10 00		
Rockton, Cong. ch.	12 76—37 35		
Green Bay, Pres. ch.	20 00		
Hartford, Coll. 18; m. c. 6;	24 00—44 00		
	81 35		
	MISSOURI.		
St. Joseph, Rev. E. Whiting,	5 00		
St. Louis, Fairmount ch. m. c.	5 00—10 00		
	KENTUCKY.		
Bowling Green, Mrs. Mary K. Jones,	15 00		
	TENNESSEE.		
By Rev. Mr. Rhea.			
Dandridge, Individuals,	48 00		
Knoxville, do.	1 00		
Mount Horeb, Pres. ch.	13 50		
New Market, Individuals for the Nestorian mission,	30 00		
Rogersville, Individuals,	3 50		
	96 00		
Ded. ex.	93—95 07		
Clover Hill, Pres. ch.	8 00		
Maryville, Mrs. P. Tedford,	2 00—10 00		
	105 07		
	IOWA.		
Eddyville, Cong. ch.	3 75		
Garnaville,	4 00		
Kossuth, N. S. Pres. ch. m. c. 2; an invalid lady, 1;	3 00		
Muscatine, Rev. G. Cass,	1 30		
Sherrill's Mount, S. Uhfelder,	1 00		
Toledo, Rev. Luther Dodd,	3 00		
Waterloo, E. R. Ware, for S. Richardson of Arabikir,	10 00—26 05		
	MINNESOTA.		
Chatfield, Pres. ch. m. c.	2 95		
St. Paul, Plymouth cong. ch. m. c.	4 00—6 95		
	OREGON.		
Oregon City, 1st cong. ch.	42 20		
Salem, Cong. ch.	19 87—62 07		
	TEXAS.		
San Antonio, S. M.	5 00		
	CALIFORNIA.		
San Francisco, 1st cong. ch. 79,75; m. c. 24; less ex. 5,94;	197 81		
Sonora, m. c.	40 25—238 06		
	FOREIGN LANDS AND MISSIONARY STATIONS.		
Adrianople, Turkey, Mr. and Mrs. M. China, A lady, 12; Fuh-chau, m. c. 20 85; Shanghai, Bal. of Est. of W. L. Macy, 6,02;	24 00		
Constantinople, Turkey, A missionary, 20; Baron Tateos, 4,85; Rev. Dr. Dwight, 20; Danville, C. E., Mrs. C. B. C.	38 87		
Diarbekir, Turkey, Ch. 17,96; m. c. 27,76; women, 4,32; for colporter, 8,23;	41 85		
Eaton, C. E., A member of Rev. E. J. Sherrill's ch.	20 00		
England, William C. Gellibrand, Erzroom, Turkey, Native coll.	50 00		
Lower Cattaraugus, Seneca na. m. c.	10 00		
Madura, India, J. Rendall, a wedding fee, Malur, India, Mr. Burnell, a marriage fee, 1,25; m. c. 1,25;	3 96		
	50		
	2 50		
	Mandalasalie, India, Mrs. Taylor, Mardin, Turkey, Nestorian mission, Dea. Tamos, 3,15; City m. c. 13,55; Seir, m. c. 7,75; Geog Tapa, m. c. 17,97; children's m. c. 7,38; Degalla, m. c. 2,70; Priest Elias, 21,30; Ooster Yacob, 10,64; Dizza Takka, m. c. 2,24; Aliaawa, m. c. 2,04; Saatloo, m. c. 1,93; Saralan, m. c. 2,91; Ardeshai, m. c. 34c;	92 40	
	Oomahoo, Dakota na. Sab. coll. 5; m. c. 3,77; Palu, Turkey, First con. a jubilee offering, 7,66; Hoji Hagop, 4,40;	8 77	
	Park Hill, Cher. na. m. c.	12 06	
	Satara, India, m. c. 6; Dr. J. E. Batho, 30; "2 Cor. viii. 9," 50; Mrs. Graves, 100; unknown, 6;	41 30	
	Tirumungalam, India, A thank-offering fr. native christians,	192 00	
	Yozgat, Turkey, Native brethren, 11,40; missionaries to cons. Rev. MILO P. Jewett, of Poughkeepsie, N. Y., and Rev. L. B. WHITTEMORE, of Orfordville, N. H., H. M. 100;	14 03	
	111 40		
	755 30		
	MISSION SCHOOL ENTERPRISE.		
	(See details in Journal of Missions.)		
MAINE,	\$ 29 07		
NEW HAMPSHIRE,	71 54		
VERMONT,	43 13		
MASSACHUSETTS,	84 30		
CONNECTICUT,	29 04		
NEW YORK,	82 00		
PENNSYLVANIA,	2 50		
MARYLAND,	25 25		
OHIO,	112 50		
ILLINOIS,	16 80		
MICHIGAN,	10 00		
WISCONSIN,	10 32		
MINNESOTA,	2 05		
OREGON,	80		
IN FOREIGN LANDS,	60		
	\$ 519 90		
Donations received in April, 25,329 31			
Def. dona. fr. Danbury, Ct., re-funded, 61 55			
	\$ 25,267 76		
Legacies, 5,778 25			
	\$ 31,046 01		
£ TOTAL from August 1st to April 30th.	\$ 210,526 99		
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	THANK-OFFERINGS FOR THE DEBT.		
	RECEIVED IN APRIL.		
VERMONT.—Castleton, s.s. 10,21; Orwell, Sarah E. Hall, 5; South Hardwick, Daniel French, 50;	65 21		
MASSACHUSETTS.—A friend, 20; do. avails of silver, 11,50; do. 5; Andover, J. Aiken, 25; Boston, S. S. Pratt, 4; an aged lady, 10; Dorchester, T. D. Quincy, 50; Littleton, ladies, 15;	140 50		
CONNECTICUT.—Hartford, A friend, 50; Killingworth, a mother and daughter, 1; Watertown, a friend, 50;	101 00		
NEW JERSEY.—Morristown, Mrs. L. W. 4 00			
PENNSYLVANIA.—Philadelphia, E. 5; York, Samuel Small, 100;	105 00		
OHIO.—Cincinnati, A friend, 1; Cuyahoga Falls, W. O. Hanford, 15;	16 00		
FOREIGN LANDS, &c.—Yozgat, 3 50			
	435 21		
Previously received, 3,819 37			
	4,284 58		



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